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THE PRESENT DEMANDS OF THE HOME MISSION FIELDS.

BY MRS. A. W. JAMIESON, RUSHVILLE, IND.

GLADSTONE said: "America has a natural base for the greatest continuous empire ever established by mankind."

The solemn and thrilling experiences of our early history, were prophetic voices of the mission of the religion of Jesus, in our becoming a nation. Political liberty, religious freedom, public instruction and equality of man, make our national life forceful and elevating, decidedly practical and essentially Christian. The home missionary is in the front rank in conserving and advancing the ideals of our government, as these are founded upon the Word of God; and the best interests of all classes can only be maintained and promoted by the people being Christianized. The great work of the church in the home land is the giving of the Gospel to all within our nation.

THIS WORK DEMANDS MEN—MINISTERS.

People of all languages, in all conditions in every part of our land, are without Christ and no desire manifested for better living. The church is facing a struggle within and without, as she must grip the life of the people and give a pure religion that will compel the world to adopt and use it in every relationship of life. The real business of the church is soul-winning, but the ethical and moral conditions are bound up with the spiritual, for "no man liveth to himself." One has written from the Northwest: "Our men here must come into competition not only with other ministers, but with the keenest minds in all professions. Besides, they must be men of broad vision and open minds, who live in the twentieth century, and realize that the world has moved. We need men who think less about the salary than of a chance to do real work in building up the Kingdom of God."

Another from the Middle States, says: "The greatest demand is for men—virile, practical men with courage—to be ready to adapt the Gospel message and the church life to the situation of the particular town."

Our Home Mission field is America, and is not one of location but of condition; from our Eastern cities the great appeal comes weighted with the urgency of unchurched numbers that can only be reached by home mission effort. Our home mission proposition embraces the starting of new congregations and supporting weak ones, the

building of churches and parsonages, the maintenance of the preaching of the Gospel and of creating an interest in and supplying that which is lacking in individual souls. Could one wish for more noble work?

The old ways are being changed; raw material is being utilized. Water and wind are being harnessed for vast systems of irrigation. Everywhere men are busy about the things of this life, taking possession of the land, tunneling mountains, opening mines, projecting railroads and building cities. This pushing set of people calls for men to enlist them in the biggest business the world knows.

The special work of the minister is preaching the Word of God, but the pastor must also be ready "in season and out of season," busy here and there, being a spiritual power and a practical worker in the midst of his people. "The laborers are few;" send or "go ye."

WOMEN.

The city missionary enters into the homes of the people and brings them into touch with the Sabbath School and the church. One of our home missionaries writes of the wickedness of the city: "Everything runs wide open seven days in the week; we find this a needy part of the city; about ten blocks from any church; many do not go to church at all, and the only way to get them to come is by continually visiting them in their homes, as our faithful Miss Warnock has done; most of the parents are anxious to have the children in Sabbath School, but never think of coming themselves." This difficulty of getting people to attend divine services or revival efforts conducted in our churches, is true more or less of every locality, and the injunction "Go ye out into the highways" is the great power for good. Another writes of the great need of a city missionary: "There are many who might be brought into the fold if they could be looked after; it is impossible for the pastor to do all the visiting." This is a great opportunity for each member of the church.

LAYMEN,

Spirit filled, to apply the principles of Christianity in every day living, in bringing modern business transactions and methods up to the standard of truth and honesty. Weights, measures and wages occupy a large place in making for goodness and for prosperity. Social and commercial ideals will be elevated as the church saves men, one by one, and these go out like law-enforcing Nehemiah and say: "What do ye here?" Then the evil doer will find no lodgment about the gates of our great commonwealth.

INDIVIDUALS.

Our home fields call every individual to some part in the great work. The efficiency of the church is enhanced by each one feeling a close bond between the work of the church and his place in it. Love in the heart makes labor light; Christian service a joy. "They helped every one his neighbor, and every one said to his brother: 'Be of good courage.'"

The religious condition of our country places a personal responsibility that cannot be shifted: "Behold, I have set before thee an open door, and no man can shut it."

MONEY.

Take away all modern modes of living and travel; banish the schools; destroy the libraries and literature; confiscate works of art; tear down the churches and burn the Bible; how much of our civilization would remain? Look at the Sudan, at one time Christian, with a civilization, and ruler over Egypt, she be-

came a power among the ancient peoples. Today, all true faith gone, no written language, ignorance and superstition prevailing, the people, strong of body, are naked in body and soul. The slave trade and wicked rulers reduced the people from ten millions to three millions. To these benighted people, once more the Gospel is given through the Christian missionaries, sent from America, from our own church. If the work of sending Gospel workers to the needy of the world is to continue, there is certainly need of money to carry on the Christianizing of our beloved land. "As America is, so is the world."

Money enables the church to occupy new fields, and promptness is necessary in taking the newer portions of our country. Money supports our missionaries, and keeps the credit of our representatives good, and not dependent and waiting on long delayed payments.

Less than 38% per cent of our population are members of Christ's church. In the City of Chicago, only six out of every one hundred are Protestants. In the United States, 34,796,077 people over ten years of age, are outside the membership of the churches. In the manufacturing centers in the East, the situation is serious. Fall River, Mass., has only eight per cent of its population in Protestant churches. The great number of believers in false religions is cause for thought, action and giving of our substance to propagate the only way of hope, the only true Gospel. The neglected groups of people throughout different sections, the menace of the church of the "Latter Day Saints" or Mormonism, urges the people to bring into the church tithes and offerings. So unpatriotic are the declarations of the Mormon hierarchy, we tremble for the future, if this polygamous power is not crushed. In the meeting of the Educational Association in Salt Lake City, there is much danger if the true situation be not known. Giving is a grace of the spirit to be cultivated, and is one of the best evidences of the appreciation of God's goodness.

The peril of the teeming cities presents a three-fold obligation, to yourself, to your neighbor, to the world. The Gospel in you, the giving to him, and the going to the ends of all the earth; this calls for money. The Home Field is the dynamo for the activities abroad, and the church faces a work that challenges the devotion and consecrated offerings of its entire membership. "About two out of three people in the United States and Canada are outside the membership of the Christian churches. Two out of three people in the world live in non-Christian nations. And in spite of these appalling needs, two out of three of the church members of North America are contributing nothing toward aggressive missionary work of the church at home and abroad.

Manifestly, our first business is the enlistment of the other two-thirds as intelligent, systematic missionary supporters." The weekly offering on the first day of the week "as the Lord hath prospered." Christ being the silent partner, furnishing our capital, giving unto Him his per cent, is only just and right. The promise of divine blessing rests upon the liberal soul. When we break our alabaster box over the heads of the home missionaries as they proclaim the resurrected Christ, "all nations shall call you blessed, for ye shall be a delightsome land."

METHODS,

The most approved that God has given. God is carrying on His work through the organization of "The Church of the living God." Specialists

give their entire time to investigating and increasing the efficiency of every branch of church work. Our Home Board Secretaries and the Home Secretary of the Woman's Board and other secretaries of the departments growing out of home evangelization, have modern, systematic methods. We must support them and co-operate in their leadership. Definite knowledge of the facts creates interest. Books, maps, charts, leaflets, programs and suggestions as to how to conduct the mission study class, are abundant. A text book for Home Mission study is prepared, and we trust will be widely used. Scientific lectures on Home Missions are given at the Summer Schools of Missions, and more should avail themselves of this training. The home missionary needs a special course of instruction, in order to meet the big problems; and those out in the field write, urging that this be given during the theological training. Every member of the church, on the job with some definite object in view, makes for power. The number of church members taking no active part in the affairs of the church is deplorable. Two reasons given are "a lack of a vision and a lack of organization."

Today, the vision has been given to the host of workers and they are praying that all Christians may see, as the Saviour sees, the awfulness of sin, and give themselves unreservedly to the saving of people. The church offers each member some place to work for Christ and His Kingdom. The church has given to the Women's Missionary Society special work, for which the women alone are responsible, and this is why every woman of the church should be a member and help do that work. "We are entirely too selfish, not wishing to give too much time to others." A field secretary might do much in bringing the women to a realization of their duty. Junior organizations and Young Women's Missionary Societies need trained superintendents. We have the organizations waiting for the active service of every one willing to work in them, and make them more powerful agencies for soul-winning. To follow closely Christ's injunction, we must "begin at Jerusalem," which means the home land, and also tarry for the power which comes through communion with our Lord in the ministry of prayer.

"Prayer is the power that fertilizes all gifts, that brings back into the soul the happiness which Christ meant when He said: "It is more blessed to give than to receive." Earnest, definite praying unto God for our home field and the workers, is the great responsibility that rests upon the church today. In prayer lies the secret of successful Christian living, and in united prayer we have the promise of the Father. In prayer the whole system of home work was established, and to get men to pray is the aim of the missionary. Intercession should be the passion of the church—the most important part of our exercises in our missionary meetings, and in our Junior Societies. Taught in the school of prayer, and Bible instruction, no child can ever get entirely away from that influence.

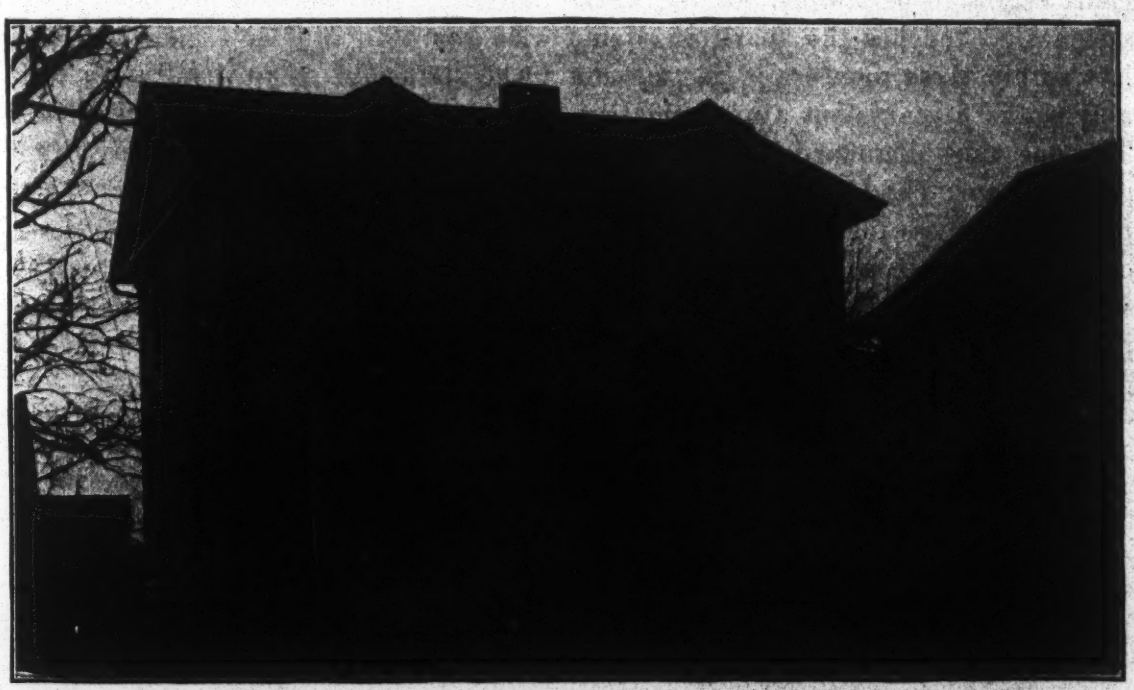
Prayer touches the purse strings, turns the thoughtless and wayward unto God, sends comfort to the discouraged and tired worker, courage into the fibre of the missionary, and how can this be? God is the hearer and answerer of prayer. The devout prayer brings the spirit to our aid, and intimate communion brings peace. May the tide of prayer sweep on and on, until our country is God's country, and God's purposes for the world triumphant.

PERSONAL EXPERIENCES OF THE HOME MISSIONARY.

MRS. J. F. JAMIESON, DES MOINES, IOWA.

THE field has been neglected. It has been left to grow up with all sorts of noxious weeds. As the husbandman looks out upon it, it would seem a hopeless task to ever get it into shape; where the good seed would have even the slightest chance. But he knows such a thing has been done. He knows it will mean hard work and persistent watchfulness and care after the soil has been turned over, to keep down the growth of evil seed which has been scattering, with it is springing up the evil seed which was previously sown. Constant vigilance must be exercised if the harvest would yet reach its possibilities. Often the weary toiler almost faints under his great responsibility. He is handicapped because of his limitations.

I have here tried to present a picture of the home missionary, his field, the vastness of his task, the soil in which he has to work, some of his encouragements and some of the discouragements with



PARSONAGE ELMWOOD UNITED PRESBYTERIAN CHURCH, DES MOINES, IOWA

tered there. There are sacrifices to be made. He may feel the pangs of poverty before the soil may yield him much. There will be times of discouragement. But he trusts God implicitly to do what he cannot do. As his crop begins to grow, a joy comes when he discovers that there is a peculiar richness in the new soil that does not belong to that which has been long cultivated. Yet while a strong, healthy crop is appearing, with it is springing up the evil seed which was previously sown. Constant vigilance must be exercised if the harvest would yet reach its possibilities. Often the weary toiler almost faints under his great responsibility. He is handicapped because of his limitations.

I have here tried to present a picture of the home missionary, his field, the vastness of his task, the soil in which he has to work, some of his encouragements and some of the discouragements with which he has to deal. This applies especially to pioneer work, where the laborers have been few.

The home missionary is often a lonely man, because so few of his co-laborers appreciate their mission or his mission, to the world. The work of these helpers is often mechanical, not spiritual. There is much to be done and much that could be accomplished, if the missionary had with him a few men with a vision.

Evil seed has been sown in human hearts and has been growing there for years. The good seed has had little or no chance with many of these. The soil must be cultivated while the seed is growing. As he looks out upon his field, he is overwhelmed with the vastness of his task and with his own insufficiency. When the harvest is ready in some corner of the field, it is often lost because of the fewness of the laborers. He needs leaders; he needs equipment.

But it is not always to be so. The missionary is a man of God. He is a man of prayer. In answer to prayer a nucleus begins to be trained for the work. Often God touches the spark of divine life within these pioneers in the mission and works a marvelous transformation. The one time drunkard becomes a rescuer of men. The blasphemer becomes a powerful witness for the Saviour. Some one is touched in a degraded home and stands out a wonderful example of the power of Christ to save even amidst the most unfavorable environment. Now he has discovered down underneath the neglect and decay of some former lives, a richness of soil that does not belong to those who have known the truth, and have been indifferent to it or have persistently resisted it.

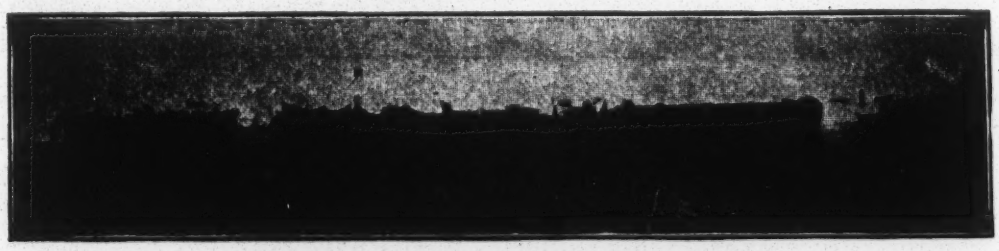
His faith is encouraged, and he is led with these co-laborers to attempt great things for God, because God has revealed His power to him. There will be many weeks and months and years of toil yet, before the evil seed will be eradicated from some lives, but he has courage to labor on. Why should he not?

God has answered prayer beyond anything that he had asked or thought. He has with him now men and women who stand out as an inspiration to him, illustrating how God loves even the sinful, and how he transforms any life that yields itself to Him.

You who have the silver and the gold at your disposal, you cannot invest your money where it will yield larger returns than in these neglected, undeveloped regions of God's world.

A PRAIRIE HARVEST.

ANNIE WEIR WELCH.



PHASES OF A PIONEER PREACHER'S WORK.

THE history of the settling of the great plains of the West is full of romance, yet the prairies have not always proven fertile fields for the home mission efforts of the United Presbyterian church. This story is of interest as a record of loyal service and of what home missions have accomplished for our denomination and the community in a small Western town.

Some thirty years ago the settlers from East of the Mississippi, seeking new homes, came into this fertile Western

country, bringing with them their love of God and their home churches.

THE BEGINNING OF A CHURCH IN A NEW PRAIRIE SETTLEMENT.

The Presbyterial minutes hold no record of the organizing of this congregation, but it seems to have "just growed," from the Sabbath School organized by these young Christian men and women. Its organization at first was under unfavorable auspices, and some years passed before it was able to take up its work. In 1885, it asked for four hundred dollars from the Home Mission Board and the Board of Church Extension gave them six hundred dollars and loaned them four hundred.

God blessed the labors of the new settlers with abundant harvests, and the new church prospered. In six years they were free of debt and self supporting.

These prosperous years brought the population of the county to its present number. Most of the settlers were from Denmark and Sweden, of an alien tongue and apparently with no affinity for the United Presbyterian church. But to these the church felt a call, and their children were welcomed into the Sabbath School and at least two mission schools were conducted under the care of the church.

Years of drought and the opening of new lands farther West scattered the membership, and several of our new Western churches owe much of their vitality to strong characters migrating from this church.

When the many removals threatened the life of the church, God blessed them with a revival which brought many of the Sabbath School scholars into the membership, and today fully half the congregation are of Danish or Swedish parentage.

THE GOSPEL WAGON AS A FRONTIER INSTITUTION.

Like all new Western communities, this one was at first saloon ridden and all morality was of the low standard that accompanies such a condition. This church has always felt its obligation to its community and largely through the efforts of its membrs, through years of struggle, the town is clean from the saloon, and higher ideals of citizenship and brotherhood and nobler living are purifying the city life. Always this church has been able to furnish leaders for every cause of righteousness.

Within the past twenty years about three hundred souls have in this church confessed their Saviour.

Within the same time about fifty-two thousand dollars have been given for the carrying on of the Master's work.

In each of the past three years as much has been given back to the Mission Boards as they gave the church in its beginning.

Truly, the prairie has yielded a rich harvest, the money itself returning many fold. Souls are saved and the young guided into ways of noble living. Evils are overthrown and communities transformed; men and women developed in Christian leadership and Christ's Kingdom established as a source of power and progress.

PIONEER WORK IN THE FAR WEST.

MRS. S. DELL JOHNSTON, LONG BEACH, CAL.

THE UNITED PRESBYTERIAN CHURCH AND PARSONAGE,
FIFTH STREET AND ATLANTIC AVENUE, LONG BEACH, CAL.

HOME mission work in the West is quite different from what it is in the East. In the older settled countries, especially near the seat of United Presbyterianism, our church is so well known that it is no trouble to get people, once converted, to unite with a psalm-singing church, and it is the popular thing to do; but in the West, unless people have been reared in the United Presbyterian church, or have come from a community where our denomination flourishes, they perhaps are not aware of the existence of such a church. I have had people say: "Oh, yes, I was raised in the United Presbyterian Church, my people were all Presbyterians," thinking "United" the name of the congregation rather than the denomination. The question is often asked: "How does

your church differ from the Presbyterian?'' And until the principles are thoroughly explained, we are classed as a freak denomination. Consequently, it is not an easy matter to get converts from the world, or those who have been members of other denominations to unite with us, but often such prove to be the very best and in many places in the West that is the material of which the church is composed.

Usually, our church does not enter these Western towns and cities until most of the other denominations have become established, and therefore have the struggle of the small church surrounded by large congregations in fine buildings. Most of our churches do have a struggle for a number of years. It is very much against the work to build a small, cheap church in a growing residence district. The larger churches are an attraction to the majority of people.

Recently, a good United Presbyterian from the East, after being in the city for three months, found our church the Sabbath before leaving. She said she had not been able to find it before. She would not have entered then had she not been persuaded by one of our members who met her at the door that it was more attractive within than outside appearances would indicate.

Much of Southern California has a floating population. This is in one way a hindrance to building up of the church. Some people come expecting to stay, but tomorrow are away; others come as tourists, not knowing how long they may stay, and either leave their church letters behind them or cannot be induced to take them from their trunks. When asked for financial aid, a convenient excuse for some is that they have to support the church from which they come. One woman whom the pastor was trying to persuade to put her letter in the church, made the excuse that she was undecided about staying. When asked how long she had been here, replied: ''Fifteen years.''

Some tourists are out to see the coun-

ALTIORA BIBLE CLASS, LONG BEACH, CAL.
MRS. S. DELL JOHNSTON, TEACHER.

try and its churches along with the other sights, so pay very little attention to their own denomination, especially if it is a small organization. But it is refreshing and encouraging to find United Presbyterian tourists, and these are in the majority, who are loyal to their own church when away from home, and are faithful in attending and supporting a needy church. Several such tourists have been a great help and encouragement in our field of labor.

People in the West are very much like Eastern people; for indeed, most of them have come from the East and especially in Southern California, the very best of people come to make their homes with us.

The Home Mission churches here have made remarkable progress. The number of organizations has almost doubled in the last eight years. Harvard Heights, Los Angeles, becomes self-supporting this year, after an existence of seven and one-half years. Our church should be suitably equipped and adequate to meet the requirements of the rapidly growing population for advancing the cause of Christ on the Western coast.

"C. T. N." CLASS OF THE FIRST U. P. CHURCH, WOODLAWN, PA.

MISS MARY A. WORKMAN, TEACHER AND MISSIONARY.

A CLASS of six girls, between the ages of twelve and fifteen, was formed January, 1911. The class grew in numbers, and was organized in October following, with eighteen members. It then adopted the name of the "C. T. N." (Carry the News) class, and has since tried to live up to the missionary idea of the name. The girls helped the teacher work, and by August, 1912, there were forty-nine names enrolled. This picture was taken at a class picnic in June.

LIVES DEFINITELY TOUCHED BY HOME MISSION WORK.

FLORENCE AVENUE MISSION, LOS ANGELES, CALIFORNIA.

FLORENCE AVENUE MISSION, LOS ANGELES, CAL.

Miss Irma G. Allen is the very efficient missionary in this new field, for it is new. When Miss Allen first looked over the ground in August, 1911, it was a large tract of land from which the season's crops had been gathered. She was told the cross marks through the sand would be the streets. When she began work in October, 1912, one hundred and fifteen families were living on this ground in beautiful bungalow houses, and three hundred other houses were being built and sold as soon as finished, to people desiring homes. Our missionary has called upon every family in this new section. A goodly number indicate much interest in our mission and signify a willingness to attend services. The present Sabbath School enrollment is sixty. A missionary society has been organized with twelve members. The work has been well launched, and we are convinced there is a great future for Florence Avenue Mission.

THE CULTURE OF THE MOUNTAINS.

By Rev. Albert Greer Weidler, Frenchburg College.

THE people in the North have been so accustomed to speaking of their neighbors in the Southern mountains as "mountain whites," that they fail to realize the true worth of these people. In order to be of any service to them, or even of understanding them, we must cease calling these people "mountain whites." This name was given by well-meaning missionaries at the close of the Civil War, who came to the South to work among the colored people, and were so astonished at finding these white people just as needy, that they called them "mountain whites." But to the people themselves, this was and remains a foreign and unwelcome term. They are as much surprised to hear them-

selves called "mountain whites" as Northern audiences would be if they were addressed or referred to in the magazines as "Chicago whites" or "Xenia whites."

Nor would it be correct to call them "poor whites," for this is a term that has a technical meaning. It refers to those unfortunate people who lived in the midst of slavery and owned neither land nor slaves. They had been brought to Virginia and the Carolinas as indentured servants and not being able to own land or rise in the social scale, were kept as servants until slaves were found to be more profitable. They sank into a state of degredation similar to that of the "hired servant" in the story of the "Prodigal Son." It was not as a domestic slave, as a bond-servant, that the Prodigal wished to serve his father, but he was content to serve even as a despised "hired servant." But the mountain people, who have always owned land, have never lost that self-respect which is the heritage of the owner of land. To get the spirit of the true mountain folk, we must read the anecdotes that are told of the parents and early neighbors of Abraham Lincoln. This class owned land but scorned to own human chattel. They have kept the sturdy traditions of their free-born ancestors. They like to call themselves "mountain men." I have often heard them introduce themselves in these words: "You know, I am only a mountain man." And such they verily are.

It is not strange that we have misjudged our neighbor when we found him so needy. But we must realize that the things in which the mountain men differ from their fellow-countrymen are not points of degeneration, but simply the survival of things once common to our ancestors which we have discarded because we have had greater opportunity. And while these may seem strange to the dweller in the modern city, yet they are matters of an older and too often despised culture. Benjamin Franklin's "Poor Richard's Almanac" has not a very extended reading among us today, but it was to such people as these to whom the great mind of Franklin addressed himself and among whom he could find appreciative hearers. The modern city boy who would unthinkingly laugh at these worthy folk, can learn many lessons of culture and refinement

CASTLED MOUNTAIN TOPS.
VIEW NEAR FRENCHBURG, KY.

which he and his forbears have discarded. Did we not know the ancestry of this people, we could find proof on every hand. It is like being dropped down into a community of the colonial period. There are in these mountains three million people, the number of people in the thirteen colonies at the time of the American Revolution. The conditions now are the same as they were then. It is another nation in the making. The community for which the women of the United Presbyterian Church are responsible through our Frenchburg College, contains as many people today as the present State of Delaware contained in 1776. And we must not take away from them any of the best inheritance of the past nor add any of the elements of our modern life. It is the problem of conserving the best of the past and giving only the best of modern civilization. It is a danger with them of thinking that the glamour and tinsel of our modern life is its best, and it is our danger of undervaluing the true culture that remains in their civilization. It is with the latter that we are concerned just now. There are four inheritances from the past that should be preserved and may with profit be imitated.

SCHOOL BUILDING, FRENCHBURGH, KY.

HOSPITALITY.

We need but mention this worthy survival of the old colonial civilization, for it is familiar to all. There is grave danger of the present generation of the more favored losing the faculty of unostentatious and unassuming hospitality. There is too much sham in the entertaining in our modern civilization. A stranger coming into the home, turns aside the whole current of the modern household life. With the mountain men this is different. With them there is no hurry and flurry and excitement and irritability because a guest has come to his home. Seemingly, he would rather have a guest than not. If there are not enough beds, the strangers are put into his own and he sleeps elsewhere or on the foot of the bed. There is no uneasiness or false modesty.

PERSONAL BEARING.

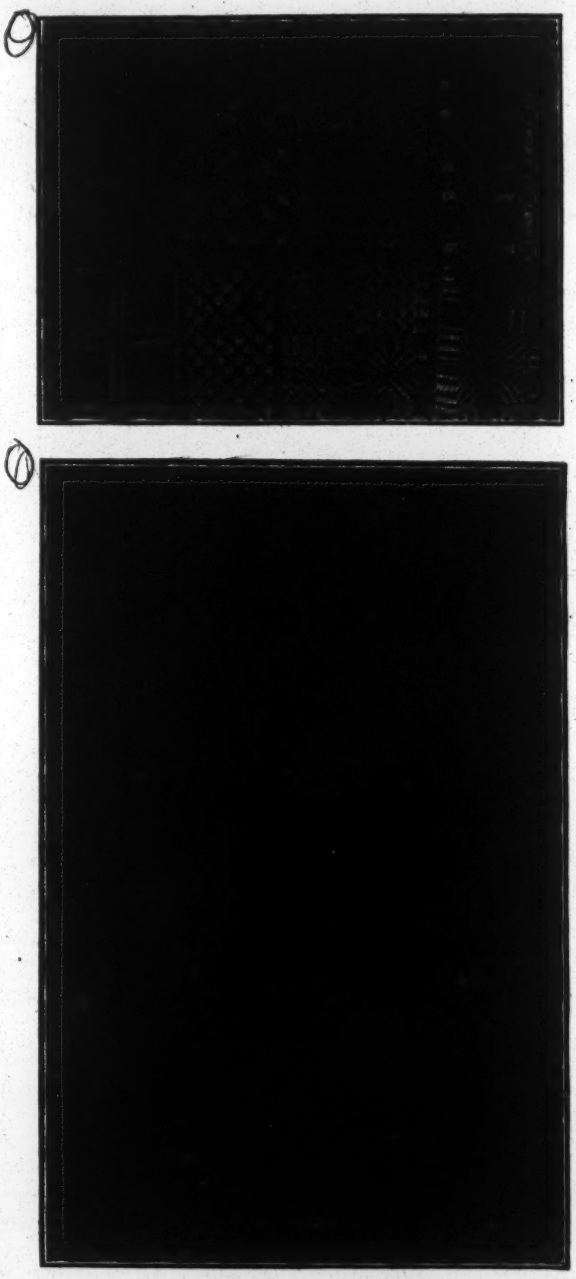
One of the most striking of these cultural survivals to me, is this self-possession and ease in personal bearing of the mountain men and women. There is an innate refinement and courtesy that we find too infrequently in our crowded cities. Mrs. Weidler and myself were calling one day in the home of one of the pupils of the college. We were met very graciously at the door and ushered into the bedroom which served also as a spare-room. I believe that there were two chairs, one of which was given to Mrs. Weidler, the other one being occupied by the mother. I sat on the bed with the father, and the young man stood up during the visit. Afterward, we could not refrain from commenting on the ease, self-possession and grace of the bearing of the young man as he stood there and conversed with us. He seemed to be utterly unconscious of the fact that there were five persons in the room and only two chairs. He made no comment, no excuse, for none was needed. Putting aside the surroundings, we could easily imagine ourselves in the castle of

one of Scotland's chiefs, or in one of the grand old castles of stone that topped the mountain behind the little cottage. There is a consciousness of power. It does not need mahogany furniture, electric lights or tapestries to set off ladies and gentlemen.

HANDICRAFT.

The home-spun, home-dyed and home-woven "bed-kivers" are a most interesting survival of ancient handicraft. They often show the same patterns which appear in the cherished heirlooms of distinguished families. These are real works of art. Mrs. Eliza Calvert Hall has made a very exhausting study of these hand-woven coverlets, and this is her testimony in her "Book of Hand and Woven Coverlets:" "Whoever tries to trace the rise and progress of art in the New World will see in the colors and designs of the hand-woven coverlet the first faint stirrings of that spirit which breathes full-awakened, through the sculpture of St. Gaudens and Borglum, and the architecture of Richardson and McKim, and glows in the canvasses of Whistler, Furness, Sargent and Abbey."

The names of these coverlets are very interesting, and throw light upon the history and poetry of the people. The author just mentioned gives the following: " 'Star of the East,' 'Rose in the Wilderness,' 'Rose in the Garden,' 'Star of Venus,' 'Wonder of the Forest,' 'Flower of the Mountain,' 'Rose Leaf and Bud,' 'Sunrise of the Walls of Troy,' 'Rose in the Valley, 'Wreathes and Roses,' and 'Morning Star' are not merely poetical, they are poetry itself. The weavers who gave these names to their coverlet designs were poets, but they died 'with all their music in them,' except the few notes we hear in those simple phrases that one loves to say over and over with a regretful thought of the woman whose soul held something for which she had no means of expression except the weaving and naming of a coverlet. * * *



FIRESIDE INDUSTRIES.
BED COVERS FROM THE MOUNTAINS.

" 'Lonely Heart' tells a story of a deserted wife or maiden forlorn. 'Flowers of Edinboro' is a Scotch emigrant's sigh for her native land, and if you knew nothing of the origin of those mountain-people, such titles as 'Queen's Patch,' 'King's Flower,' 'Cuckoo's

Nest,' 'Penford Chariot Wheels' and 'Flowers of Edinboro' would tell a story of Scotch and English ancestry quite as authentic as the aristocratic surnames borne by the weavers themselves. 'Young Lady's Perplexity' suggests a maiden hesitating between two lovers. 'The Forty-Niners' commemorates the discovery of gold in California. 'Rose of Sharon,' 'Lily of the Valley,' 'Olive Leaf' and 'Isle of Patmos' show the Biblical knowledge of the mountain women."

Almost a year of a woman's life goes into the making of one of these coverlets. "It is just as if a painter had to manufacture his canvas, brushes, easel, palette and paints, or a sculptor go to the quarry and dig out a block of marble for his statute." "If the God of Beauty became incarnate and walked the earth searching for his most faithful worshipper, he would not find what he sought in any studio or art-shop; his search would end on some Southern mountain, among gaunt, haggard women toiling for two seasons to make the thread for shuttle and loom, spending the short winter days weaving a fabric that will last to the third and fourth generation, and finally christening their work at the springs of fancy with a name that sounds oftentimes like a song or a poem."

LOOM HOUSE ON MOUNTAIN FARM.

LITERATURE.

It is not only in the weaving that we find the poetry of these people. We find it in their speech and songs. The speech has a strong flavor of the Anglo-Saxon. Mountain students can understand Shakespeare more readily than the students of the North. Scores of the grave phrases of Shakespeare are in current use. The art of versification survives. The songs of the English people prevail here, while forgotten elsewhere. They sing the same ballads their ancestors and ours sang in England and Scotland. Many of these precious songs that have been lost to the literature of the world are found still on their lips. I have recently been privileged to hear some, which to my knowledge are not to be found in the standard collections of English and Scotch ballads. They are entitled "Young Edward" and "Betsy Over the Main."

YOUNG EDWARD.

Sweet Mary was a servant girl,
She loved the sailor boy,
Who plowed the main much gold to gain,
Down in the Lowlands low.

"My father keeps a public house,
Down by the seaside shore,
And you can enter there today,
And there all night may stay.

"I'll meet you in the morning here,
Don't let my parents know
Your name, Young Edward, dear,
Who plows the Lowlands low."

Young Edward, he sat thinking there,
Till time to go to bed,
But little was he thinking then
What soon would crown his head.

Young Edward rose and went to bed;
Had scarcely gone to sleep
When Mary's cruel father bold
Into his room did creep.

He killed him there and dragged him
Down the seaside shore.
He sent his body bleeding
Down to the Lowlands low.

Sweet Mary, she lay sleeping.
She dreamed a frightful dream;
She dreamed she saw her lover's blood
Flowing in a stream.

She arose, put on her clothes,
Just at the break of day.
"Father, where is that young man,
Who came last night to stay?"

He's dead, he's dead, no tales to tell;
His gold will make a show,
I sent his body bleeding
Down to the Lowlands low."

"Oh, father, cruel father,
You shall die a public show.
You've killed the one that loved me—
The one that loved me so.

"My true love is in the ocean,
The waves roll o'er his breast,
His body is in a motion,
I hope his soul's at rest."

BETSY OVER THE MAIN.

It was on a Sabbath night,
When Jamie's mother heard him say:
"Oh Betsy, Oh Betsy, I'll marry thee,
In spite of friends, in spite of foes."

So early next morning Jamie's mother arose,
And put on a suit of her gayest clothes,
And said: "Fair Betsy, come go with me;
And we will visit a strange country."

The very first ship that they got on,
Was a rich merchant of her kin.
The very next ship that they got on,
It bore fair Betsy far o'er the main.

So when Jamie saw his mother return,
He said: "Good mother, Oh welcome home;
But where is Betsy, your waiting maid?
For I fear behind you she has stayed."

"My dear son Jamie, the truth I'll tell,
Although I know you love Betsy well,
And I should not cause you any pain,
But Betsy is sailing far o'er the main."

"Oh cruel mother, most unkind,
Much trouble you have put in my mind,
And now, dear mother, all I crave,
Just show fair Betsy her Jamie's grave."

Twenty-four doctors she sent for there,
And the good old father to lead in prayer,
And her own good nurse to ease the pain.
But they all could not bring her son to again.

She wrung her hands, she tore her hair,
Oh this fair lady was in despair.
"If I could see my son draw breath again,
I would call fair Betsy from o'er the main."

How tenaciously they have clung to the best in their past.

A MOUNTAIN KINDERGARTEN.

IF you could visit my kindergarten, in in the heart of the Blue Ridge, and fourteen miles from the railroad, I'm sure you would agree with me that it would be hard to find a more interesting group of children. Let me tell you about some of them. There is the little brother and sister who seldom break their record of arriving before seven every morning. And from that time until the opening songs at eight-thirty, amuse themselves playing in the box of sand, dignified by the name "sand table," or playing "house" in the corner of our kindergarten where the doll and doll house stay.

Then comes the little boy who came one morning with the wonderful story of how he and a little cousin playing near the old tobacco barn, had heard the cry of "a painter" in the barn. His grandfather told him there were no panthers now that were brave enough to come down into the settlement. But the cry seemed so real to the child that for days when the kindergarten closed, he would say: "You can walk past the old barn with me if you want to," or "Come home with me and I'll give you something nice."

We had a future florist with us, too, who's happiest day was when he had a blossom for me, or when he carried a blossom from our box on the kindergarten porch to his mother. One day, when painting sunflowers, he looked up and said: "Say, can I buss my blossom?"

SPINNING WOOL.

OAK SPLIT BASKETS TO BE CARRIED
ON THE SIDES OF MULES.

SPINNING FLAX AND CARDING YARN.

A FAMILIAR SCENE IN A THRIFTY MOUNTAIN HOME. THIS IS NO FANCY PICTURE, BUT ONE FROM REAL LIFE.

Of course, he was allowed to kiss it, even if the colors were slightly blurred. Here is the boy of five years who walks two miles down the creek and is sometimes kept at home when the creek is high. In fact, two days we had no kindergarten because the swollen streams made the narrow, shaky footlogs too dangerous for even the sure step and level head of a child of the montains.

One boy would especially attract your attention as he comes up the path, for his invariable lunch during the cucumber season was two large, green cucumbers, one in each pocket of his trousers. As he sits down in the little chair, the pockets, already strained to the utmost, give up the attempt and the cucumbers roll out and across the circle, to be promptly rescued by their owner. Lest you think him too material, let me give you his favorite song:

"The silver moon is floating;
Floating up so high;
There's a fairy crew out boating;
Boating in the sky, etc."

The red letter days are when we have our birthday parties. A pitcher of weak lemonade (lemons by parcel post) and a cake with candles on it, make a beautiful party. The children help arrange the table, sometimes in the kindergarten; sometimes out under the trees. What pleasure they take in finding the loveliest ferns and flowers for the table. And how "great and mighty" are the ones chosen by the birthday child, to serve the others, and blow out the candles; and what a delightful hint for another piece of cake, when one child said: "I just loved-ed that cake."

Could any one seeing them around the tables, hands folded, heads bowed and eyes closed, repeating their grace, perhaps the only one they ever heard, say that the work for the people of the mountains is not worth while?

"God is great and God is good,
And we thank Him for this food.
By His hand must all be fed.
Give us, Lord, our daily bread."

M. L.

MOUNTAIN INDUSTRIES.

"The purpose is three-fold:

"To bring money into communities far from markets, and to give paying work to women in homes too isolated to permit them to find it for themselves.

"To give to women who seldom go beyond their own dooryards, a new interest, the pleasure of producing beautiful things, the delight of the skilled worker and artist. This which has been the privilege of a few of the women of the mountains, those whose artistic gift was so strong as to find expression in the loom or with the needle, is thus extended to many of their sisters. With this comes a consciousness of the brotherhood of labor which relieves the monotony and sordidness of life. Habits of thrift, of keeping work up to a standard, are fostered, tending directly to the building of character:

"To save from extinction the old time crafts and to produce articles of value and beauty.

"In the Southern mountains remote from railroads many of these crafts were partially preserved; the coloring with roots, barks, leaves and flowers; weaving the "double draft" coverlets; making of baskets in traditional shapes of willow and of oak splits.

"The first output was the old fashioned

coverlet. Women were encouraged to put together the discarded looms, to set up the blue pot, to card and spin and to hunt up the half-forgotten drafts. A market was found immediately and has always been ahead of the possible supply.

"The industries now embrace much besides the traditional blue coverlet. In the same old patterns is woven a heavy weight material for floor rugs; while linsey, silk tapestry and a very fine quality of rag rugs for portieres and floors are other products of the looms. Hats of corn shuck braid, wood work of divers kinds and baskets innumerable round out the list.

"The workers are found in many mountain valleys and coves, and the work is done in their own homes, among our own people at Frenchburgh, Ky."

Samples of baskets, rugs and souvenir sterling silver spoons were on exhibition and for sale at the late General Missionary Society convention. Address Mrs. Albert Weidler, Frenchburgh, Ky.

THE HOME MISSION CONFERENCE

To Be Held at Chautauqua, New York, August 4-10, 1913, Under the Direction of the Council of Women for Home Missions.

PROGRAM.

The enthusiasm of numbers, the inspiration of the missionary rallies and the missionaries themselves, the fellowship with missionary leaders and teachers, and the guidance of the Divine Spirit, were potent factors in the Home Mission Conference held at Chautauqua last year. To all who were present the memory of those days will be a lure to draw them thither. To them and to all others a cordial invitation is extended to meet with us in the beautiful summer gathering place by the lake.

TEXT BOOKS—The Home Mission Text Book for the current year is "The New America." The authors are Mary Clark Barnes and Lemuel Call Barnes, D. D. Both Dr. and Mrs. Barnes have given much thought and study to the question of immigration and its problems, and are especially fitted to present the subject thoroughly and clearly, and from the viewpoint of investigators and scholars.

Mrs. D. B. Wells, of Chicago, will again be the lecturer on the text book, presenting the chapters in daily lectures, in the Hall of Philosophy, beginning on Monday, August 4. Mrs. Wells needs no introduction to those who listened to her last summer. Her lectures this year will be marked by the intellectual grasp of the subject, the spiritual insight, and the fearless application of the truth, that made her work last year a source of enlightenment and inspiration to all who heard her.

RALLIES—Missionary rallies will be held in the Hall of Philosophy on every afternoon from Monday, August 4, to Sabbath, August 10, inclusive. Many missionaries from varied fields and representing many home mission boards, will be present. Mrs. Marie C. Conversano, Miss Mary E. Phillips, Miss Martha A. Read, Miss Elizabeth Cameron, Miss Mary Elizabeth Smith, Miss Mabel Head and Rev. G. W. Watermulder are among the number.

CHAUTAUQUA — The unequalled opportunities afforded at Chautauqua each summer for hearing the best speakers, lecturers and musical talent of the country make it a place of pilgrimage for thousands.

The admission fee to Chautauqua for a day is 50 cents. The admission fee for a week is $2.00. Application for information in regard to boarding houses and rooms may be made to Chautauqua Institution, Chautauqua, N. Y.

EDITORIAL.

THE THIRTIETH ANNUAL CONVENTION OF THE WOMEN'S GENERAL SIONARY SOCIETY, WASHINGTON, PA., MAY 13-16, 1913.

During the past year special interest has been focused upon the meeting place of the Convention of 1913—Washington, Pennsylvania. The beautiful natural location of this little city of churches and schools is well known to United Presbyterians. Many good people have been born and educated in this locality and have gone out into the work of the church at home and abroad. Considering the opportunities offered in this good, orthodox town, with nature inspiring every emotion of trust and love, there would be expected what has been made a reality during the many decades of loyalty to church and principles and obedience to God's word; and there still continues to be an army of generous, hospitable people, in beautiful and comfortable homes.

We saw evidences of the influence of good people in the Convention City. Many words of appreciation for hospitality and for opportunities for renewal of friendship, as well as new made friendships, were bestowed sincerely. And yet no one can ever express full appreciation for all the comforts of true hospitality enjoyed when in attendance at these conventions. It does mean so much to the delegate carrying the responsibility of representing the work she has assumed, to be made welcome and comfortable during the days of strenuous attendance upon the convention.

This was all anticipated and fully enjoyed at Washington, Pennsylvania. The Convention certainly was well cared for, especially considering the unprecedentedly large number in attendance—three hundred and eighty-nine. Of this number two hundred and twenty-eight were Life Members. At no other meeting, perhaps, would the Life Members be in such large numbers. The special features of this meeting—that of the twenty-fifth anniversary of the Thank-Offering and the memorial tribute to Mrs. Sarah Foster Hanna, that of bringing a sum of money, $10,000, for a memorial in Egypt and India—made this a place and time of great interest, especially to the people of Washington and the surrounding communities.

The presentation of this Hanna Memorial Fund was preceded by a program of great interest, under the direction of Mrs. Mary Flack Brownlee of Washington, Pennsylvania. Our readers have been kept in touch with the plan and efforts for this fund by the committee, through the past months' issues of the Magazine; and although this fund is not complete, the $7,900 now reported is of great inspiration toward making sure the realization of the sum contemplated. Societies and individuals not having contributed to the Sarah Foster Hanna Memorial Fund take notice that they will have further opportunity. There remains $2,100, and the time is extended to January, 1914.

In this connection we would note the joint action of the Memorial Fund Committee and the Women's Board, in desig-

nating $5,000 of the $7,900 for the building of an Assembly Hall at Sangla Hill, India. This building will complete a most valuable group of buildings in process of erection at Sangla Hill, for the education of India girls. What a tribute! Girls from the dark places of India will in generations to come, receive the light of the Gospel through Christian training, and educated womanhood will do honor for time and eternity to the noble woman who thought great things for women to do for women.

The Hanna Memorial page will be continued in the Women's Missionary Magazine until the remaining sum of $2,100 is completed, and no mere words will do justice to the thought and service of the committee from Washington, Pennsylvania, that brought the idea into existence. It seemed unfortunate that there should be so many special objects to draw attention away from this tribute, but the modest sum asked and the response to date give assurance that there will in due time be a sum for the establishing of the memorial in Egypt, as has now been assured there will be in India. Let all those who desire to have a part in this, attend to their plans promptly.

"I AM DEBTOR."

Tuesday night the convention was formally opened, under the direction of the First Vice-President, Mrs. James Walker, wife of the pastor of the First Church, Chicago.

The watchword of the convention was, "I am debtor," and the inspiring words were made the subject of the address of the convention President, Mrs. R. W. McGranahan, Knoxville College, Knoxville, Tenn. Mrs. McGranahan has a personality that is desirable in such duties as devolve upon a presiding officer. Quiet, dignified, exceedingly attractive, and well composed, she ruled the convention, with all its unusual difficulties because of its exceedingly large numbers, with patience, ease and grace that won for her, admiring friends. It seemed most appropriate that "fifty years from slavery" the United Presbyterian Church should have the wife of the President of Knoxville College, as its president. The tribute paid to the women of the United Presbyterian Church by one of the Alumni of Knoxville College, Rev. John Bryce, who was in attendance throughout the convention in charge of the Knoxville Quartette, a treat never before given to our annual convention, inspired every sentiment of loyalty to the Freedmen Mission work. No one should have been nearer to receive this just praise than Mrs. McGranahan.

We regret we cannot at this time give any more than a synopsis of this earnest and forceful address. Mrs. McGranahan said: "The debt of today to yesterday is immense and can be met only by an unstinted contribution to tomorrow. Nature acknowledges her debt and stays not her hand in payment and so the building of mountains, the forming of plains, the cutting of rivers and lakes go on. In all this process and law of world building, we have a suggestion of the greater debt in the higher realm of mind and soul. The greatest fundamental in the study of universal obligation is the debt of humankind to Jesus Christ.

"This indebtedness is limited to no class or race or condition, but attaches to every believer. To know the truth and enjoy the privileges of Christ's Kingdom, is to acknowledge ourselves debtors to the Giver of all. But the women of Christian America, above all others in this age, are surely bound to Him because of what He has done for them. Then what does Christian womanhood

owe to Jesus Christ? Mrs. McGranahan said: "Multiply the sweetness of our childhood by the chivalry accorded to young womanhood, by the honor of our motherhood, by the reverence to our old age; multiply all this by the freedom which is ours, by all the joys of home, by the provision for our mind culture, by the privilege we have to work and pray and give for the hastening of Christ's Kingdom on this earth, and when the sum is done we begin to know a little of what we owe. If there ever was a debt hopeless in its magnitude, that debt is ours."

The Obligation to Know.

As Mrs. McGranahan ascended in her subject she carried the closest attention of that vast audience with her. She said: "The one great purpose of all our missionary literature, magazines, books, biographies of missionaries, as well as all mission study classes and study books, all missionary conventions and conferences, all the executive boards and committees—the one supreme purpose of all these was to acquaint the Christian world, the church especially, with the fearful needs of that other world. The "other world" may be far away, and possible to be known to us only through the eyes and ears of others, but it also may be very near and thus more difficult for us to know because it is so easy and pleasant to be far sighted in the mission cause.

The Obligation to Pray.

"*We must pray.* Our life depends upon it. Real prayer is real life and abundant prayer is abundant life. The *must* of prayer is *large*—all in capitals. It sounds large in the ear of the Christian. A prayerless Christian is an unthinkable paradox. As well think of living stone. The greatness of its necessity is equaled only by the richness of its rewards. The exercise of prayer brings blessed results in direct answer, but the blessings of its by-products are untold.

"To be willing workers in the school of prayer, is to do for ourselves the highest good and for those whom we would help, and in this school the race is not to the swift or the battle to the strong.

The Obligation to Work.

"Just as the necessity of prayer follows the knowledge of need, so prayer creates the necessity of giving—the giving of service and of means.

"The *must* is no less imperative than the must of the prayer. It is not the compulsion of a slave driven to his task, but the must of brotherhood, sisterhood, and this *must* becomes one of great privilege because of the knowledge and prayer which precede it. It is love's compulsion and comes to the human heart when Jesus Christ comes. Closely related to the giving of service is the giving of money. A recognition of obligation to give the one includes the other. Last year the women of our church gave $179,000. This year we have given more, and next year we must give still more, but even then measured by the need and by what we have received, our gifts look mean and small, indeed. What do we owe to Christ tonight? We owe Him friends and home and work. We owe Him every high ideal and every holy impulse. Without Him every joy would be despair and every life one long, hopeless grief!"

* * *

Following this eloquent and inspiring address, came the notable Hanna Memorial Hour, showing the life, the personality and the work of Mrs. Sarah Foster Hanna. This feature of the program was brought to a climax when the Treasurer

of the Hanna Memorial Fund reported the sum of $7,900.

The scenic effect of the pulpit choir loft surroundings was enhanced with the large portrait of Mrs. Hanna. This noble face seemed to direct many a thoughtful woman to the possibilities of her own opportunities. If Mrs. Hanna could do such great things for the church, for the women, and for the mission cause, why should we not do increasingly more as years develop the opportunities and grant the increased privileges to young women? We believe Mrs. Hanna would inspire us now with new energies because of the vastly greater opportunities offered each year.

* * *

We believe that Jesus Christ as Lord is Himself the authority and power of missions, and the sure promise of absolute success.

* * *

There is one feature of the convention that women are learning to value more each year, and that is the reports of the secretaries of the departments of work, designated as Women's Board. This must be so if the women of the church are to learn about the work they are to support. We are inspired by our knowledge. We give according to our zeal and interest. The reason special objects appeal to us is because there is some one assigned to champion the scheme. Regular, systematic giving is the real support of mission work, both of the work assumed by the church boards as well as that assigned to the Women's Board. But it requires continuous interest and close acquaintance with each department to maintain a lively, well informed interest. So when each secretary gives a birdseye view of her year's work, we should feel it is our own business interests that are reported. We have helped, in a measure, to bring the work into existence, and it demands our attention and intelligent discussion.

The Relay Conference may help to project new ways of making women discuss reports, but we believe the time to do it best is when they are read by the Secretary. There is a great deal of necessary information untouched for lack of time and lack of ready listeners. The reports of a year's work should be of the greatest value to the delegate. That is really why the delegate is sent to the convention. Other features of the convention are auxiliary to the importance of knowing what has been done and what project is being considered in interest of the advanced work. We get into the spirit of missions when we can follow in the path of the several secretaries who have been living in the spirit of their work during the year. The secretaries of the several departments should be so consumed with their plans for the welfare of that department that when all reports are made they may make one complete unbiased structure—building for the future work of the church. This is possible when secretaries have the sympathetic support of the convention. The convention delegate is learning to do this. We see the enthusiastic attention growing.

* * *

We would be reminded of the duty and privilege of prayer for the world. Our dear Lord has enjoined, "Pray ye the Lord of the harvest to send forth laborers into His harvest," and has promised "whatsoever ye ask in faith believing, ye shall receive." And prayer must be accompanied by sacrifice.

* * *

The Quiet Hour of the convention program has secured to the delegate one of the most precious resting places of the sessions of the day. In the midst of the crowded program, to lay down the notebook and relax the strenuous atten-

tion and turn to worship and praise, is indeed a precious privilege and a refreshing time.

The Quiet Hour this year was in charge of Mrs. Jeanette Alter.

* * *

The Relay Conference gave the secretaries of the Women's Board opportunity to come direct with questions and answers. It would be of great advantage if more freedom on the part of the delegate, was ready at the beginning of the conference, as time is a great factor in this hour and we often begin "to quiz" when the opportunity has passed. It is possible to make this hour very informal and of great value.

* * *

We pray God to help us so live our lives in service for Him, that when He comes to try every man's work and life, He shall find our interest and love for Him acceptable, even as gold tried in the fire.

* * *

There have been few conventions durthe thirty years that some one familiar has not been missed by death. This year there were the vacant places of Mrs. N. Wylie Stevenson, for many years Junior Secretary of the Women's Board, and Mrs. John A. Wilson, Editor of Junior Magazine and Assistant Foreign Secretary of the Board. We knew we would miss these, especially because they have passed into eternal life since the convention of 1912.

Any one having seen or heard Mrs. Stevenson at the General meeting, would always remember her face and her enthusiastic outlook for the Junior work.

Mrs. Wilson's work is done also. One always felt they had an obligation and an opportunity that they did not want to escape when Mrs. Wilson was making a claim for the Junior Magazine, her especial, dear charge.

These dear faces are never again to be seen in our convention. Their work done, started us to serious thinking of those whose work is nearly done, and of the many who seem so necessary. How can they be spared, and who is to be ready to continue the work they will leave? The work must go on and we know it will, yet there should be a preparation for the succession of workers that can only be obtained in the regular, obedient service our opportunity offers.

Appropriate and impressive tribute to Mrs. Stevenson and Mrs. Wilson and Ella O. Kyle of Egypt, occupied a special feature as memorial service.

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We may well expect to trace the march of God through missionary history, for the work of missions is the one great work which draws its energy from His power.

It is the duty of each generation of Christians to make Christ known to their fellow creatures.

* * *

Last year Miss E. D. Brown, President of the Women's Board, was seemingly well. She has been laid aside for many months. Mrs. J. D. Sands has been missed at the convention. New faces in the Women's Board did not seem as strangers to us. Somehow this work for Christ blends strangers and friends into one fellowship. The same is true of new delegates. We know them because our interests are one. In duty and privilege we have everything in common friendship. Oh, the blessedness of Christian friendship in Christ! A mutual recognition of a common service, yet never losing our loyality to the work, we especially represent loyalty in the letter and in the spirit to the Christian vows. This is the essence of respect and love for one another. We meet in common interest for the advancement of the Kingdom of our Lord

Jesus Christ, through the organized work of our denomination whose principles we love and will maintain if we are to successfully transact our work on substantial plans. We could not do our work unless we had confidence that God was leading us into definite fields. The development of our women's work, the confident assurance that each year will see advancement, is joy enough to thrill every woman's soul in attendance upon the conventions. It is the best possible vision for every woman to get a view of the fields and its workers, as presented in these general conventions, and should inspire loyalty and devotion without apology, in the heart of every United Presbyterian.

There is no making of comparisons in anything we profess, but there is a claim that follows upon our being where we are by profession. We have reasons to be encouraged to pursue our duties faithfully; they are the most important business of our life. We obtain such inspiration if we give ourselves to the manifold privileges as delegates and visitors to one of these general conventions. It is not a waste of time or money if we carry to our home congregation the spiritual uplift, the increased loyalty to our service and place in our beloved church.

* * *

The one absorbing feature of the convention will always be the Thank-Offering service, at least so long as Mrs. Mary Clokey Porter is the General Thank-Offering Secretary. We would not expect less enthusiasm from one who gives such faithful, devoted, ingenious service for twelve consecutive months each year. Hardly is the note of thanksgiving gone forth from the convention until this untiring service of making the following year a more blessed year of Thank-Offering is begun.

If the women of the church ever had reason to sing songs of thanksgiving for the ingathering of Thank-Offering, surely it is now.

One cannot but wonder what the result of the Thank-Offering department would be if every woman in the United Presbyterian Church would make the giving of a Thank-Offering a sacred privilege and duty. On the first page of this June Magazine our readers will find the figures of 1912 Offering, also the figures of the 25 years of Thank-Offerings, and then the offerings from India and Egypt. There are few women in the world who have less than the women of India. Oh, how we must hide our faces, most of us anyhow, when we know the cost of an offering from the Women in India and Egypt. There are women in the United Presbyterian Church who had no part in the 1912 Thank-Offering.

Some women are not in sympathy with the method used to secure these annual Thank-Offerings. It is plainly stated by our Women's Board that no money placed in their charge to provide for the work under care of the Women's Board is an assessment. Nor is there any money expected until the larger claims of church membership are met, namely the regular funds of each congregation. It is also made plain that women can not discharge their whole duty by the tithe system. There are blessings and joys that can only be paid in these special Thank-Offering gifts. It is further noted that women who have learned the joyousness of this Thank-Offering privilege *never want to be released from it.*

The impartial distribution of the General Thank-Offering each year to all departments of work under care of the Women's Board, and supported by the

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Women's General Missionary Society of the United Presbyterian Church, should argue a larger sum each year, even not requiring an extraordinary occasion as the Silver Anniversary Year to inspire the enthusiasm. We do not do well if we fall below the sum presented on Thank-Offering Night in the convention of 1913, at Washington, Pa.

We scarcely need tell our readers that the first Thank-Offering in the year 1888, was given at Washington, Pa. The anniversary brought many friends to this meeting. Special services, of course, were planned. Perhaps nothing more beautiful than the part the children had in building the "Monument of Gratitude." The great auditorium and the large lecture room below were crowded even to discomfort, and as far as possible, the program of Thank-Offering evening was given to both audiences.

One pretty episode not on the program, which could not be repeated to the overflow audience below in the lecture room, was the gift of a beautiful coral pendant to Mrs. Porter, by her co-laborers of the Women's Board. This was a testimonial to be always worn as a token of love and beauty of friendship for the long and faithful service Mrs. Porter has given as member of the Board. This is not customary with the Board. This innovation was justified because of the rare occasion. Mrs. Yourd and Mrs. H. C. Campbell had the pleasure of giving the surprised recipient this precious token of friendship.

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We believe that the supreme aim of missions is to make Jesus Christ known to the whole world with a view to the salvation of men for time and eternity.

* * *

There is one feature of this convention waiting recognition and grateful thanks, to be held ever present in memory. Mrs. James Walker, First Vice President of the convention of 1913, wife of Rev. James Walker, of First Church, Chicago (the Convention Church of 1912), made it possible, through generous friends in Chicago churches, to bring the Male Quartette of Knoxville College to this convention and have their services during the entire sessions. Nothing of the kind had ever been done before. The rare treat to have in abundant, unstinted supply, the rich voices of these young men in the singing of the Psalms, as they sang alone or as they led the large audience, was worth the longest journey to the convention; and if they had one climax of song greater than another, it was Thursday afternoon when they made a special feature in the Freedmen's hour. Certainly no song of praise could call forth such inspiration of love and adoration as the singing of the Psalms by a race up from bondage. The white man has not all the gifts of nature, and no one gift is more to be envied than the power to make the soul worship in praise. What a wealth of song these young men from Knoxville College brought in their contribution of praise to the convention.

The President, Mrs. McGranahan, was justly proud of these, especially the leader, Rev. John Bryce, now minister to his people in the United Presbyterian Church in Indianapolis, who was educated at Knoxville, and a faithful student for eleven years.

* * *

Thursday afternoon was full of interest. The Auditorium and Lecture room was filled. The irresistable plea for the fields represented was the burden of the hour. All the fields had representative missionaries to bring messages, urgent and imperative. No one can es-

cape the impression that our best efforts are but the opening door to greater claims upon our lives and gifts. Time was all too short for the interesting program.

This is the Jubilee Year from slavery. A fitting service was arranged to observe this, under the charge of Mrs. Yourd, Freedmen Secretary. The presence of ten or more G. A. R. Veterans, the waving of flags and the singing of Psalm 143, made a most impressive scenic effect, followed by a stirring address by Rev. John Brice, a former pupil at Knoxville College.

Mr. Brice paid high tribute to the women of the United Presbyterian Church, saying that "ere the smoke of battle that freed the black man, had died away, the women of the United Presbyterian Church were on the ground, preparing to teach the children of Freedmen, and have pursued the work until now the Freedmen of the South in numberless homes, owe their light of education and Gospel teaching as well as industrious habits, to you good women." It was a strong, stirring address, eloquently delivered. Mr. Brice, the leader of the Knoxville Quartette, made many friends in the convention. He has rare gifts, and is using them to uplift his race.

* * *

Missionary Night is always of great interest. The Home, Freedmen and Foreign Secretaries introduced the missionaries of their respective fields. There were on the platform Miss Houston and Mrs. Weidler of Frenchburg, Ky.; Miss Totten, Henderson Freedmen Mission Field. Mrs. H. C. Campbell, Foreign Secretary of the Women's Board, introduced Mrs. J. W. Ballantyne, Mrs. J. A. McConnellee, Mrs. J. P. Nesbitt, Mrs. J. A. McArthur, Miss Jean Morrison, Miss Nancy Hadley, Miss Minger; all these are home on furlough from India, and are guests of the Women's Board at this convention; also Mrs. Brandon and Mrs. Alice McClure of India, who are home with their fatherless families, hoping in due time, to again share in the service of missionaries in their loved land of India. From Egypt, were Mrs. Wm. Reed, Mrs. S. A. Work, Miss Atchison, Miss Creswell. Mrs. Campbell has seen all these in their fields, and was happy in her sympathetic and eloquent introduction of them. Each one responded with a note of devotion and loyalty to the fields they call their own. Rarely, indeed, do we have such privileges as in this convention to meet so many missionaries.

* * *

Delegates making report of this convention will associate Mrs. Wm. Cook as Home Secretary, and recall how earnestly she told of the Frenchburg mountain work. Mrs. Ada Kerr Wilson made us think of our duty to the American Indian. Mrs. Morton's zeal to scatter temperance literature should be noted. We think of Miss Ida B. Little as the Young Women's Secretary, but during the past year, Miss Little has had double work in the editing of the Junior Magazine. In the reorganization of the Board for 1913-1914, we hope Miss Little will be retained as Young Women's Secretary, and Mrs. Milliken as Junior Secretary, and Mrs. J. W. Harsha, Literature Secretary; all are in their places for a great work. After we have met Mrs. J. B. Hill, Treasurer of the Women's Board, we feel a new friendship has been made. Mrs. Hill is not *money personified,* but she *is pure gold coin* that will pass without discount.

We believe delegates will read the July report with interest.

Friday morning is the time for clearing up all business and final reports. Much of this will be in the July issue of the Magazine. One important as well as unprecedented resolution was offered and passed upon by the convention, and duly forwarded to the General Assembly of the United Presbyterian Church in session at Atlanta, Ga., in advance of any action that might be taken looking toward union with the Southern Presbyterian Church:

"Resolved, That this, the thirtieth convention of the Women's General Missionary Society of the United Presbyterian Church of North America, meeting in Washington, Pa., wishes to express itself as most deeply grateful to our Heavenly Father for the wonderful way in which He has led the women of our church in this special work, and would, therefore, deplore any union with any other denomination which would in any way minimize our work or cause us to take any action which would limit our future progress and advancement in the work of the establishment of the Master's Kingdom."

The importance of women's work, the years of service and the great advancement made by the women of the United Presbyterian Church, the impersonal yet defensive position to maintain the love and growth of such work, justified the support of this careful and farsighted resolution. Few women would be ready to jeopardize the interests of such an organization as we have, by any undue sentiment. We deem this our claim to what has become a child of our nurture. Our love for our organized work, so capably and so increasingly sustained in its management, calls us to pray: *"Establish the works of our hands upon us, yea, the work of our hands establish thou it."*

With cordial greetings and fervent prayers, the thirtieth annual convention adjourned. M. E. M.

* * *

There are eighty-seven foreign missionaries supported by the Women's Board. ☞*See July number for complete reports.*

* * *

STUDY FOR THE MONTH.

JULY—HOME MISSIONS.

PART I.

Bible Lesson—Isaiah 55:10 13;50:7, 8.

Topics for Study.

1. The present demands of the home mission fields and some practical results of the home mission campaign.

2. Personal experiences of home missionaries, including some interesting prases of pioneer work.

3. What to do for the Immigrant. A home missionary chapter or foreign missions at home.

4. Our work among the Southern montaineers, at Frenchburg, Ky., and other stations in Tennessee.

PART II.

MORMONISM.

Bible Lesson—II Timothy 3 1-9.

"The whole subject of Mormonism is contained in these nine verses. They will bear analysis word for word."

Roll Call—The home missionary in which I am interested.

Topics for Study.

1. The Mormon missionary at your door. What to do with him.

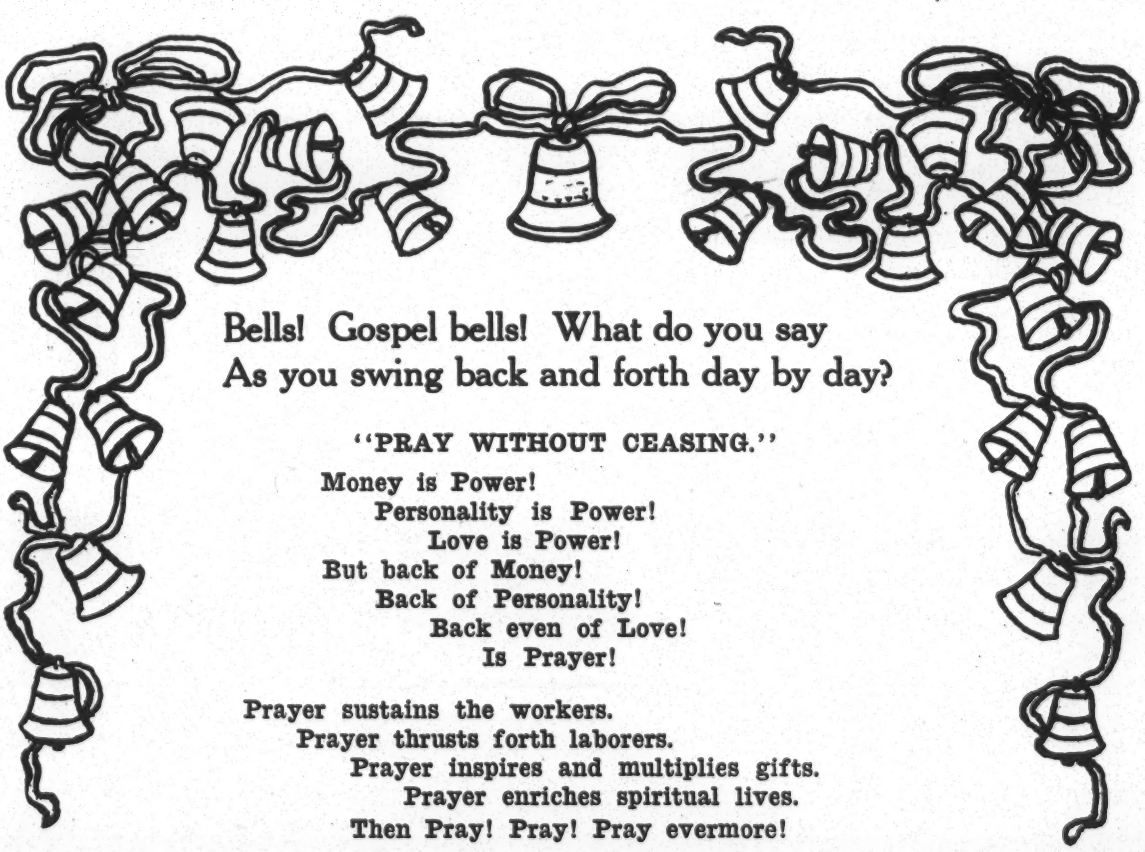
2. Does the church need a new vision to meet the menance of Mormonism? "It is a great octopus and needs the help of every Christian in our land to slay the monster."

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

"PRAY WITHOUT CEASING."

Money is Power!
Personality is Power!
Love is Power!
But back of Money!
Back of Personality!
Back even of Love!
Is Prayer!

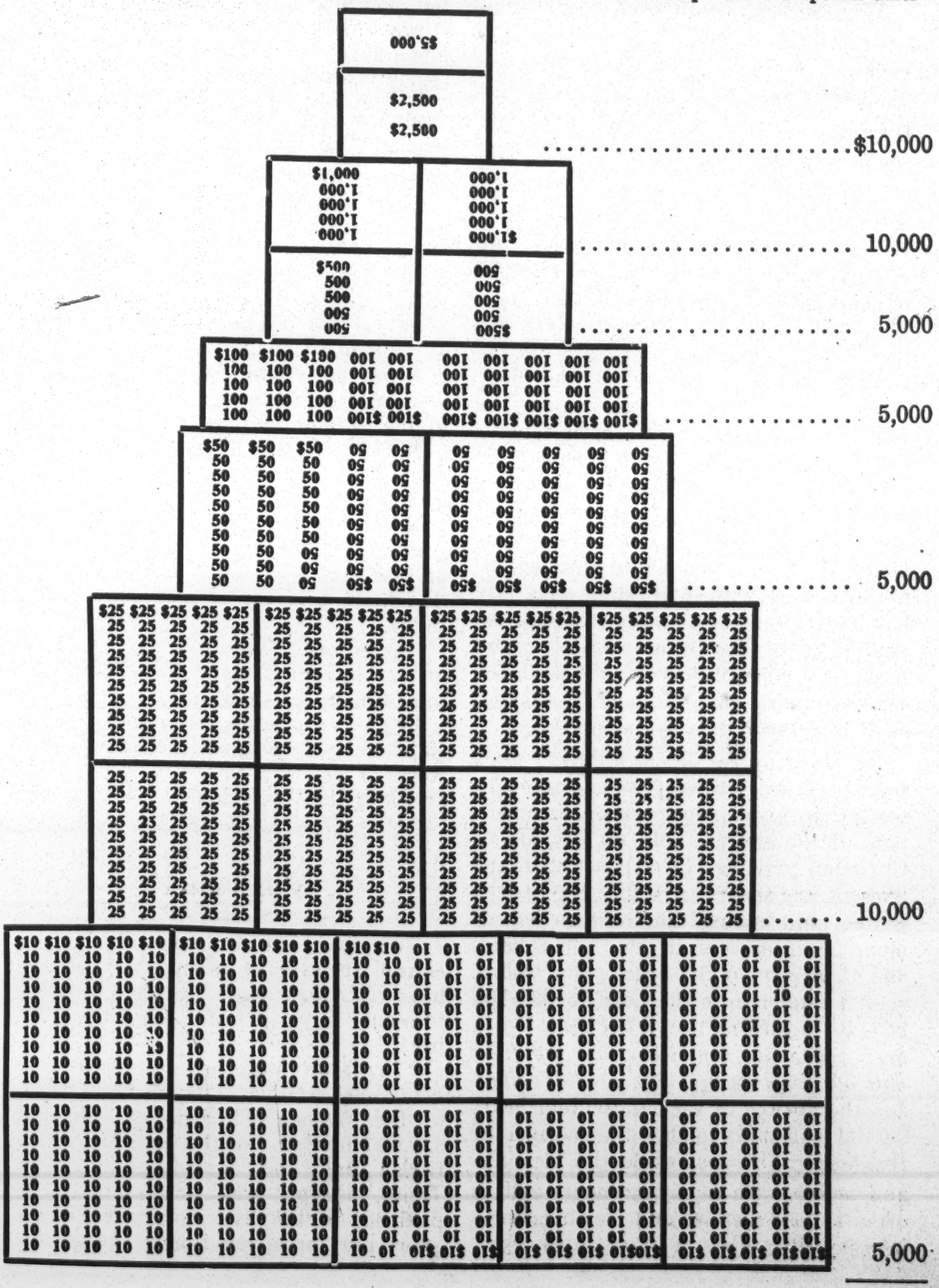
Prayer sustains the workers.
Prayer thrusts forth laborers.
Prayer inspires and multiplies gifts.
Prayer enriches spiritual lives.
Then Pray! Pray! Pray evermore!

"More things are wrought by prayer
Than this old world dreams of;
Wherefore, let thy voice rise night and day
For so the whole round world
Is in every way
Bound by golden chains
About the feet of God."

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before December 1, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$50,000

A GLANCE INTO THE PAST.

A THANK-OFFERING MESSAGE.

Who will entertain even the shadow of a doubt in her mind, that God has richly blessed the Thank-Offering movement in the past? In glancing back over the twenty-five years just closed, we find some blessings towering high above others, the direct result of grateful gift-worship. God has blessed the women of the church *mentally* through the giving of gifts of gratitude, in that they have become more interested in the cause their gifts helped to support. He has blessed many of them *physically*—in the fulfilling of His promise to the busy workers—"They that wait upon the Lord," with their time, strength, talents, gifts and prayers, "shall renew their strength." He has blessed them *spiritually,* in that the gifts have brought the givers into closer touch with their God, the Receiver, and into more spiritual fellowship with their fellow men. He has blessed them *financially,* through the fulfillment of His promise—"Give, and it shall be given unto you: For with the same measure that ye mete withal, it shall be measured to you again."

In taking up the Thank-Offering work for the future, let every woman in every society, in every congregation, in every part of the church, hold up her life of Christian privilege in contrast with the lives of her sisters in India, Egypt, the Sudan, and among the Indians, Freedmen, Mountaineers in the home land, and then put up the heart cry: "What shall I render unto the Lord for all His benefits toward me?" *What shall I give over and above my tithes and my free-will offerings as my true love offering?* Let the answer of each individual heart be: "I will offer to thee the sacrifice of thanksgiving" *now,* while the blessings and mercies are in my memory, and as often as new mercies and blessings come into my life.

ENCOURAGEMENTS FOR THE FUTURE.

Never have the women of the church had such glorious opportunities to obey the commission of their risen Lord—"Go tell that I am risen"—as today.

Never have Christian women had so much encouragement to engage in active service for their Lord as today.

Never has there been such need of every Christian woman helping by her prayers, her service, her gifts in the spread of the Gospel, as today.

Never has there been so much power and so much wealth in the possession of Christian women as today.

Never have there been such wonderful examples of poured out wealth for missions and philanthropy on the part of women as today.

Never have our United Presbyterian women stood upon such a high plane of giving to their Lord as today.

Never have they been in a better condition to reach even a higher plane of giving in the future than today.

Never has our Lord called more appealingly, "Rise up ye women, that are at ease and hear my voice: Ye careless daughters, give ear to my speech," than today.

Never was "Woe unto them that sit at ease in Zion," more in danger of being pronounced than today.

Reader! where do you stand in God's sight today? Exposed to His terrible woes, or are you active in His service, awaiting His "well done?" Which?

? ? ? ? ? ?

WHAT NEXT?

The dear, earnest workers over the church are already asking: "What plan have you to use as an incentive in trying to secure large gifts for our 1913 Offering?"

"Erect all buildings in our mission fields without debt," is ever the slogan of the Women's Board. As the full $50,000 needed for the erection of the Girls' Day and Boarding School at Tanta, Egypt, was not all paid or pledged, in the five months of special effort put forth, the Board has decided

to keep the "Monument of Gratitude" before the women and children of the church for the next six months, with the hope that all the figures on the "Monument" will be turned right side up on or before December 1, 1913, and that in addition, the sums necessary for the furnishing of and up-keep of the memorial rooms in the building will all be in the treasury of the Board by that date.

The building cannot be begun until the full sum needed is in hands or in sight.

It would be a cause for deep regret and great disappointment, if any money for the Tanta building, to be erected in memory of the twenty-fifth anniversary of the Thank-Offering movement, should have to be taken from the regular offerings of 1912-13. For that would mean crippling the work in other departments of our women's work, *which must not be done.*

After having spent three days on the "Mount of Privilege" with the Lord at Washington, Pa., May 13-16, the workers will surely be better fitted "for the Master's use," and the women of the church will be the more ready to respond to appeals in behalf of missions. Let the grand good work for life membership fees and special gifts for Tanta, Egypt, inaugurated last January, continue throughout this year, 1913. All such gifts will be credited after June 1, to the 1913 offering of societies, as on that date the Treasurer will close her books for the special offerings of 1912.

Pray for the 1913 offering.
Plan for it.
Work for it.
Give to it.
Ask others to give.

Then one year hence, at the 1914 annual convention, we will rejoice together over work—"well done."

SENIOR LIFE MEMBERS.

Mrs. J. C. Warnock, Little York, Ill., by Cedar Creek W. M. S.

Mrs. E. C. McCown, Mt. Lebanon, Pa., by W. M. S., St. Clair Church.

Mrs. C. L. Neeld, Mt. Lebanon, Pa., by her husband.

Mrs. J. A. Edie, Beaver, Pa., token of esteem by W. M. S. and Y. W. S., First Church, Beaver, Pa.

Miss Elizabeth Gillis, by W. M. S., Salem, N. Y.

Mrs. Ada P. McCalmont, New Galilee, Pa., by Junior Society, Rocky Springs Church, of which she is Superintendent.

Miss L. Mary Elliott, New Wilmington, Pa., by W. M. S., of Mercer Presbytery.

Miss Jane W. Pressly, Erie, Pa., by a friend.

Miss Jane Gibson Reed, Pittsburgh, Pa.

Mrs. Mary E. Mulhattan, Pittsburgh, Pa.

Mrs. C. S. Manor, wife of pastor of Lincoln Ave. Church, Pittsburgh, Pa., by a friend.

Miss Anna Mary Hastings, Cedarville, Ohio, by her parents in memory of her sister, Jennie Frances Hastings.

Mrs. Violet Scott Ayres, Sialkot, Punjab, India, by W. M. S., Walton, N. Y.

Mrs. D. H. French, Columbus, Ohio, by W. M. S. of Neil Ave., U. P. Church.

Miss Elizabeth McBane, Shippingsport, Pa., by a friend.

Miss Ella M. Gordon, Jhelum, India, by her parents, Mr. and Mrs. J. W. Gordon.

Mrs. J. A. Elder, Pattersonville, N. Y., by her parents, Mr. and Mrs. J. W. Gordon.

Mrs. M. Eva McCullough, College Springs, Iowa.

Mrs. Margaret J. Johnston, College Springs, Iowa.

Mrs. Mary J. Aiken, Red Oak, Iowa.

Mrs. J. H. Grier, by W. M. S., Unity, Pa.

Mrs. M. H. Copeland, Tarentum, Pa.

Mrs. Anna Henderson, Tingley, Iowa, by her daughter, Miss Glenn A. Henderson.

Miss Margaret T. Alter, Knoxville,

Tenn., by her mother, Mrs. Jeanette C. Alter.

Mrs. William J. Wilson, Kimbolton, Ohio, by her daughter, Mrs. Kate Wilson Crawford, Sialkot, India.

Mrs. M. F. Smith, Cleveland, Ohio.

Mrs. E. W. Gormley, Pittsburgh, Pa.

Mrs. Mary Winton, Pittsburgh, Pa.

Mrs. Alice Pinkerton French, Monmouth, Ill., by her husband and four children.

Miss Florence A. Watson, New Athens, Ohio, a gift from friends. Miss Watson is a sister of Dr. Anna B. Watson, of Tanta Hospital, Egypt.

Mrs. H. G. McVey, by W. M. S., Little York, Ill.

Mrs. Sarah J. Turnbull, Cedarville, Ohio, by herself.

Mrs. Mary Geary Wilkeson, Woodville, Pa.

Mrs. Nellie Shepley Griffin, by W. M. S., Shiloh, Ind.

Mrs. M. F. Smith, Cleveland, Ohio.

Mrs. James Gilmore, Turtle Creek, Pa.

Mrs. J. R. Johnston, Washington, Pa.

Mrs. Rebecca Neely, Sixth Church, Pittsburgh, Pa.

Mrs. Ellen B. Scouller, widow of Dr. J. B. Scouller, who was pastor for fifty years of a congregation at Fair Haven, Ohio, was made a life member of the W. G. M. Society on her eighty-seventh birthday, by the Women's Missionary Society of Fair Haven, Ohio, which for several years has held its meetings at her home.

Mrs. James E. Springer, Brookville, Pa.

Mrs. Joseph Kerr Conner, Pittsburgh, Pa.

Mrs. J. D. McCoy, Indianola, Iowa, by her children.

Mrs. Jane Hutt, Indianola, Iowa, by Mr. G. A. Worth.

Miss K. M. Mukerji, Gujranwala, India, by Gujranwala Presbyterial, in appreciation of her worth as their president.

Mrs. Catherine Barr, First Church, Buffalo, N. Y.

Mrs. Sarah Paisley, New Castle, Pa., by W. M. S. and Aid Society of First Church, in memory of her sister, Miss Martha Paisley, who for twenty years had served as Treasurer of the W. M. S.

Mrs. Thomas L. Lindsay, Shenango Church, New Castle, Pa., by her husband.

Mrs. Samuel Armstrong, Fourth Church, Cleveland, Ohio, by her daughter, Miss Belle Armstrong.

Mrs. M. G. Munn, by W. M. S., Waterloo, Iowa.

Mrs. T. E. Carson, Washington, Pa.

Mrs. A. W. Jamison, Rushville, Ind., by a friend, First Church N. S., Pittsburgh, Pa.

Mrs. Sarah M. Hutchman, Gibsonia, Pa., by her husband.

Mrs. Robert Kerr, Detroit, Mich, by her husband.

Miss Mary A. Kerr, Cambridge, N. Y., by her brother.

Mrs. A. G. Wallace, Sewickley, Pa., by her husband.

Mrs. W. J. McMichael, Greensburgh, Pa., by a friend.

Mrs. Henrietta Patton, Greensburg, Ind.

Mrs. J. W. Ashton, Cambridge, N. Y.

Mrs. W. F. Pollock, Riverside, Ill.

Miss Elizabeth Cleland, Oakdale, Pa.

Miss Ida Paisley, Lenox, Iowa.

Miss Henrietta Moore, Sialkot, India, by Norris Square S. S., Philadelphia, Pa.

Mrs. J. Kelley Giffen, Khartoum, Soudan, by W. M. S., New Athens, Ohio.

JUNIOR LIFE MEMBERS.

Fredonia Fulton, Junior Society, St. Clair Congregation, Mt. Lebanon, Pa., by her mother.

Harold Clarke Neeld, Jr., St. Clair Congregation, Mt. Lebanon, Pa., by his father.

Robert E. Douglass, one-year-old son of Rev. E. E. Douglass, Indianola, Iowa, by Mrs. J. M. Brown.

Helen Elizabeth Dunn, Daytonia, Fla., by her grandmother, Mrs. R. M. Knox.

Helen Sutherland three and one-half years old, Washington, Pa., by her mother, Mrs. Mary S. Sutherland.

Remine Cyrus Atchison, by his grandparents, Mr. and Mrs. C. C. Atchison, Albia, Iowa.

Esther Fleming, Mary Bergen and Ella Mae Brown, all three of Summerfield, Kansas, by the Summerfield Junior Society.

Bradley Edgar Libbey, Washington, Pa., First Church, by his parents, Mr. and Mrs. MacLean Libbey.

Caroline Ferguson, Xenia, Ohio, by Juniors of Second Church.

Robert Clay Harrison, Ingram, Pa., by his aunt, Miss Anna Brown.

Eveleen Foster and Edward Foster, Shushan, N. Y., by their aunt, Miss Ida Shields.

Robert Patton Braham, Grove City, Pa.

Emily Stewart, Pittsburgh, Pa., by Mr. and Mrs. Reed T. Stewart.

John Dennis, Pittsburgh, Pa., by Mr. and Mrs. M. S. Dennis.

Grace Adair Murray, Chicago, Ill., by her aunt, Miss Agnes E. Murray.

Eunice Cleland, New Concord, Ohio.

Margaret Anderson Leitch, Ben Avon, Pa.

Irene Dougall, Florida, N. Y., by her parents.

Mary Elizabeth Worth, Indianola, Iowa, by her grandfather, Mr. G. A. Worth.

Marian Isabelle Hoffman, Brookings, S. Da., by her parents, in memory of her brother, Charles Myron Hoffman, whom God called to Himself.

Margaret McMains, by Junior Society, Springdale, Pa.

William Gamble, Junior of Second Church, New Castle, Pa.

Luella Alice Smith, by W. M. S., New Athens, Ohio.

Lucretia J. Boucher, Margaret R. Boucher, Parnassus, Pa., by their parents.

SPECIAL GIFTS.

Mrs. Andrew Harvey, Detroit, Mich.

Miss Elizabeth B. Harvey, Detroit, Mich.

Eliza J. Johnson, Salineville, Ohio.

M. E. McKinley, Loveland, Colo.

Y. W. C. A., Knoxville College, Tenn.

Mrs. Hugh H. Johnston, Sebring, Ohio.

Mrs. W. O. Thompson, Cedarville, Ohio.

A Friend.

W. M. S. and Aid Society, Harmarville Church, Pa.

W. M. S., Neil Ave., Church, Columbus, Ohio.

Juniors, North End Church, N. S., Pittsburgh, Pa.

Twenty-seven Presbyterials report special gifts, but names of societies were not given.

A twenty-dollar gold piece from an interdenominational Sabbath School, Murdocksville, Pa., through Mrs. J. C. Turner.

CORRECTION.

Mrs. Thomas McKee, New Castle, Pa., a gift in memory of her daughter, Jennie E. McKee.

Mrs. R. E. Carson, Venetia, Pa., was made a life member by the Young Ladies' Sabbath School class of Peter's Creek Church.

IN MEMORIAM.

Mrs. M. K. Donnan, by her daughter, Mrs. J. R. Johnston, Washington, Pa.

Mr. and Mrs. Alexander Rankin, Aledo, Ill., by their son and daughter.

Mrs. Nancy Morton Eaton, by her daughter, Mrs. Edith A. Wilhelm, Beaver, Pa.

Mrs. K. S. McCreery, by her daughter, Mrs. John Reynolds, Little York, Ill.

A room in Tanta School Building in memory of Mrs. Margery Johnston Allison, by her daughter, Miss Margery Allison, Pittsburgh, Pa.

The office in the Tanta School Building in memory of Mrs. Joseph Clokey, by her daughter, Mrs. Mary Clokey Porter, North Side, Pittsburgh, Pa.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

NEW SOCIETY.

Cross Roads Y. W. Society, Chartiers Presbytery, 10 members, Pres., Mrs. U. S. Bamford.

DOES IT PAY?

The uppermost question in life is "Does it pay?" It matters not in what corner of life you are, whether among the high or low, the rich or poor, the educated or ignorant, the cultured or unrefined, the query is persistent.

So far as we are concerned, does what pay? The year's work, to use a rural figure, has been harvested and garnered, a full gathering here and a short crop there. The General Convention brought this partially to light and by July, when the published reports are published, the situation will be made much plainer. Has all the effort put forth been worth while?

Presbyterial Young Women's Secretary, did your efforts in reaching every society in your circuit, with instruction for the year's work, prove availing? Were you able to present a complete report for publication? If you did your best, you have no need to reproach yourself. Some one has pointedly told us that there is *no need* ever to worry. If you cannot help a thing, let it pass; if you can help it, set about to do it. It does pay to do your best.

Does it pay to support the general work of the W. G. M. S.? If every society had followed your example, the main line of missionary work would be amply supported. You did it, but alas! some did not. To make a building strong, it needs support on all sides. Some furnished material for one side only. It never pays to do things by halves or quarters.

How about the special line of work assigned to the Young Women's Societies? You prefer to choose your own special? Suppose the "New York Flier," the "Pennsylvania Limited" or some other express should choose a path to its own liking, how soon there would be destruction! So, to have missionary success, uniformity and unity should take precedence to a peculiar desire.

Does it pay to spend one or two hours a month in a missionary meeting? If you could only see the transformed lives, the new interest in good things, the growth in the spirit of charity, the increased intelligence of some who have been won to faithful attendance from careless living, you would respond with a hearty Methodist "amen."

Does the whole scheme of missionary endeavor pay? Some may assert that "women's work is not worth the snap of your finger," but suppose these same critics were to exchange places with some of the heathen in their lost and hopeless condition, would it make any difference to them whether or not some

one gave them a chance to inherit eternal life? It pays to be helpers in carrying out Christ's last command to disciple all nations for "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

THE STORY OF A LITTLE TURKISH GIRL.

Some one has said: "An American needs to get away from his own country; to have some blue salt water between him and it, before he can realize its might, its glory and its inherent soundness of heart." Especially, would every American girl or woman realize the beauty and freedom of American womanhood, if she would live in the East awhile and see the kind of life Eastern women live. Let me tell you the story of a little Turkish girl who was bought by one of the wives of the Khedive of Egypt. Why did she buy a daughter? Because she had none of her own, and she would get no dowry unless she had children, so she bought them in Constantinople. This little girl soon found her way into the American school and such a time as they did have with her. She was of Caucasian blood and had the hot impulsive temper of the Caucasians. At about fourteen years of age, her mother engaged her to a young Egyptian, the poor girl knowing nothing about it until it was about over with. The man was in America taking a medical course. Each year they expected him home to take his bride, for so she was, according to Mohammedan law, although they had never seen each other. It had all been done in writing. And each year he failed to return to Egypt, giving as an excuse that he hadn't finished his course.

The young girl grew up and under Christian influence, changed wonderfully. She did her best with her lessons; became proficient in housework, and what was better, learned to control her temper. She loved her school and all connected with it. She loved to go to church and to read her Bible, and we all felt that she was a Christian at heart. Soon the father of the man to whom she was engaged and married, sent for him to come home and he came, and although it is not customary, they allowed him to see his wife and talk with her. She is a beautiful girl—very fair, and with nice features and form.

They wanted him to like her, so he would stay in Egypt. And he did like her, or he pretended to; and she, poor girl, became quite fond of him and was so happy. The man stayed some weeks and then went back to finish his course, promising to be back in six months to claim his wife and live with her in Egypt. The girl was so happy. She had not been in school this year, and that had been so hard on her, but now she didn't mind and began to plan and sew for the big celebration that would take place in six months.

For several weeks she was very happy, and received many letters, cards and gifts from America, and then all at once things stopped coming. She was told to send his letters to a different address and to write in Arabic, and it was discovered that he had a wife in America who was interfering, and things came to a halt. The poor girl was so unhappy. She had acquired Western ideals and ideas of marriage, and it mattered to her whether her husband had another wife or not, although to most Moslems it matters not—and to his people it made no differencee whatever. And now what is going to become of this poor girl? She can't divorce him and marry another because she will lose her money, and he can't divorce her without losing money and displeasing his father who holds his money. And anyhow, she cares for him; that is where the sad part comes in. What will be the end?

This is only one of many sad stories of women in Egypt. They have no freedom or rights whatever. All the laws are made in favor of men. The women are at their mercy and they seem to have none. Pray for the girls and the women of Egypt, and pray for the missionaries and teachers of Egypt. This story is sad enough, especially if you have known and loved the girl as I have, and I have heard many sadder ones. How their poor hearts must ache and bleed! And there is no one to comfort them. Their religion offers no comfort. It sanctions

divorce and many wives and the like. I have heard of missionaries going to call on Mohammedan women and how graciously they were served, and how happy their hostess seemed to be as long as the husband was in the room, and the minute the door closed on him the woman would throw herself on the missionary, crying: "I'm going to be divorced; I'm going to be divorced; I know I am; what shall I do?"

Won't you pray for the women of Egypt, and help to answer your own prayers? You know how.

Pray for us who work among them, that we may not only brighten their lives by love and kindness, but give them Christ as their friend and Saviour, that they may be able to follow him. And you people in America do not know what that means. It means giving up everything for a Moslem girl to become a Christian, and even then to be in danger of being secretly poisoned by the family or former friends. Thank God for the beauty and freedom of American womanhood, and I plead with the girls of America to love their homes, to love their parents and obey them, and to thank God for a Christian home and a Christian land.

MISS AGNES YOUNG, Cairo.

LETTER FROM ROMA BEATTY.

MY DEAR GIRLS:

Our winter's work is just done, and we have come to the house for the summer. When I think of writing to you about the work, I do not know where to begin; it is so great that one cannot write enough to make you begin to understand it. One thing, the whole country is so different from anything you have ever seen. The people live differently, all living in villages. No one lives in the country. On every farm is from one to a dozen villages. In the winter we take our tents and pitch them by a village, and then go from there to visit the surrounding villages. The villages are not like what you have seen. They have streets, but the doors that open onto them lead into a big courtyard that may be surrounded by a dozen or more mud houses.

When we go to a village, we always go to see the Christians first. Sometimes no others are seen, unless they come to see what is going on. We try, however, to make at least one visit to the non-Christians in every village. You may wonder why we are so much concerned about those who are already Christians. If you were to take some milk and cook it and then thicken it with a little flour and pour in some yeast, and I were to ask what it was you would say "bread." So when these ignorant men and women who have learned the Ten Commandments, the Apostles' Creed, the Lord's Prayer and have been baptized, if you were to ask me who they are, I would say "They are Christians." They are not ready to be put aside and left; the yeast must work in them as it does in the flour. It is our duty to see that they have the proper care and do not get cold so that the yeast may reach their hearts.

Here is where the joy of a missionary's life comes in. For example, I think of a village near Lyallpur. Two years and a half ago, when I came here, this was one of the first villages visited. We were given a place to sit and the women and children came and sat down on the ground in front of us. I should say *some* sat down, for the others ran about and talked and quarreled, and the children fussed and cried while Miss Spencer tried to talk. I was glad when we left, for I had never seen such a noisy place. In about three or four months, we pitched our tents near this village. We were to have a night meeting. I wondered what we would do for I did not see how we could have a service with all that noise and confusion. When we reached the village, the people were all sitting under a big tree. Dr. Martin began as usual, by having singing and prayer. Before this, we saw the change and were astonished. One after another, got up and recited a Bible lesson. They had learned about thirty different lessons; these had wrought the great change. When we left that meeting, we felt like different people; we were so happy. I can not tell you about this joy. You will have to see to understand. Are there not some who are reading this letter whom

God is calling this way? Don't turn the other way. If He wants you here, don't try to go some place else. Come and see what the blessings are. Be still and listen for the call. When you hear it, answer and go. We think we need you here, but the work is His; ask Him. You can not all come. Then will you not join with us in prayer, that the Lord of the harvest may send forth laborers (Indian and American) into the harvest? Lovingly your friend and representative,

ROMA BEATTY.
Lyallpur, India.

An Egyptian Girl.

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF HELEN M. TEMPLETON, 55 MORGAN AVE., WASHINGTON, PENNSYLVANIA.

HANNA MEMORIAL FUND.

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Six former pupils of Mrs. Hanna of Xenia, Ohio	38.50

NOTE—At the Women's General Missionary Convention, the time for raising the remainder of the $10,000 for the Mrs. Sarah Foster Hanna Memorial **was extended until January 1st, 1914.**

May 21, 1913, the Memorial Fund amounted to $7,900.

Five thousand of this amount was designated to India for the Chapel building at Sangla Hill Girls' School.

This leaves a balance in the hands of the Memorial Treasurer of $2,900.

It will require $2,100 to be raised by January 1st, 1914, to complete the $5,000 intended for Egypt. Cards were distributed at the convention for the delegates to take home to present at their Presbyterial meetings, stating that we hope that societies that have not yet contributed to the Memorial Fund, will do so, that all may have a share in this work.

Send your contributions through your Presbyterial Treasurer, to Mrs. M. R. Barr, 266 East Beau St., Washington, Pa.

LITERATURE DEPARTMENT.

IN CHARGE OF MRS. J. W. HARSHA.

HINTS TO PRESBYTERIAL LITERATURE SECRETARIES.

1. Urge your Presbyterial for an appropriation for the purchase of literature and supplies for your department.

2. Secure catalogues of our literature each year, in sufficient quantities to send one to each congregational literature secretary or president in your Presbyterial.

3. Send to headquarters for a sample of each article listed in catalogue. These will be supplied at the lowest possible price.

4. Make, in as attractive manner as possible, an exhibit of your literature. Take this with you to every Presbyterial convention, and place in a conspicuous position where it may be readily examined.

5. Ask for a place on the program at the close of the first session. At this time tell what you have for sale. Call attention to new leaflets and anything else of special interest. Speak of free leaflets.

6. Do not hesitate to recommend to Juniors the use of the mission study book (The Junior Red Book), prepared by the late Mrs. John A. Wilson. This book will inform them about our own mission work, and we earnestly recommend it for a first study.

OUR MOSLEM SISTERS

THIS PAGE IS DEVOTED TO

Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY,
ALEXANDRIA, EGYPT

"SIGNS OF PROGRESS AMONG OUR MOSLEM SISTERS IN INDIA."

The number of Moslem women in India approximates to 30,000,000. Not very much in the way of social advance is reported from Madras or Bengal or yet from the greater part of North India, but in Bombay and the Deccan as also in Lahore and in a few other northern centers, Moslem ladies seem to be coming markedly to the front. One hears of many clubs and other associations carried on by these ladies themselves, both for mutual improvement and also for organized charitable effort on behalf of poorer Moslem women. In Bombay Moslems attend an Indian Ladies' Gymkhana, and the more gifted among them give lectures in a Bombay Hindu Ladies' Club on such subjects as "Temperance," "Women's Influence," etc. The wearing of the veil and seclusion in Harems are considerably relaxed among Moslem ladies of Bombay; some of them have even visited England, and not a few are highly educated and enlightened women. Some write articles for leading papers and keenly desire to keep abreast of the times. In the United Provinces and the Punjab several good weekly and monthly papers are issued for Mohammedan women, such as the Tahzib-ul-Niswa, Sharif Bibi, Rafiq-ul-Niswa, Khatun, Asmat and others; some of these have Moslem ladies as their editors, and a large number of their contributors are also Mohammedan women.

Although Moslems are distinctly behind Hindus at the present moment in their desire for women's education, at the same time, from workers among Moslems in almost every part of India, come the tidings that growth of sound public opinion on this question, though sometimes discouragingly slow, is yet real and steady, and in some centers marked progress has been made within recent years.

We need to give a larger place in our missionary plans to what has been well termed the Ministry of Friendship. It means infinite expenditure of time and sympathy and love to place ourselves alongside of these women, to enter into their lives to share their aspirations in so far as there are rightful; it means willingness also to lay ourselves open to not a few snubs and repulses. In many ways it is harder than contact with the poorer classes, who often quickly and gratefully respond, and do not so speedily pull us up by their hot resentment the instant we show the cloven hoof of our fancied superiority and behave as if we had come to India to "work among them," rather than to love them and seek their friendship. But surely, this Ministry of Friendship is the attitude that will commend Christ to India and win India for Him.

NOTE—The above is an extract from a paper read at the Lucknow Conference, from which was taken the Key-Note of the Conference, **"The Ministry of Friendship."**

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

April 1, 1913.—The regular meeting was held in the Board room at ten o'clock, Mrs. Yourd conducting devotional exercises, read the 91st Psalm. After singing No. 26 in the Psalter Hymns, we were led in prayer by Mrs. Cook and Mrs. Milliken.

Treasurer reported receipts for the month, $12,208.25; disbursements, $14,-402.09.

Young Women's Secretary reported one new society, Atlantic Ave., McKeesport, organized with a membership of 10.

Indian Secretary received reports from Mr. Cooper, Tama. Mr. Dickey, Warm Springs, Ore., reported he had baptized thirteen adults and four infants.

Foreign Secretary read report for calendar year of 1912 of work done by all our workers in India.

Miss Carrie M. Reed was elected to fill vacancy caused by the death of Mrs. N. Wylie Stevenson, making the membership of the Board complete.

Freedmen's Secretary received reports from Millers Ferry, Chase City, Knoxville, Camden.

After a service of twenty years, Miss Margaret Kerr of Chase City, sent her resignation to the Board.

Home Mission Secretary presented a report from joint committees of the National Board of Young Women's Christian Association, the Women's Foreign Missionary Board and the Council of Women for Home Missions, in relation to mission work among women students and alumnae.

The Board appointed Miss Little, Mrs. Cook and Mrs. Campbell to represent our work.

April 13, 1913.—The regular meeting of the Board convened at regular time and place. Mrs. Harsha led devotional exercises; Mrs. Crawford and Mrs. Hill led in prayer.

Treasurer reported receipts for the first fourteen days in April amounted to $26,421.94; disbursements, $14,-596.90.

Foreign Secretary reported papers from the Egyptian Association, endorsing the election of Miss Whiteside, Miss Downey and Miss Thompson.

The Board concurs in action of Foreign Association in making Tanta Hospital a general one for one year.

Home Mission Secretary received reports from San Antonio, Texas, Oklahoma City, Okla., Los Angeles, Cal., Mutes, Portland, Ore., Pittsburgh, Kan., Akron, Ohio, Columbus, Ohio, and First Italian, Pittsburgh, Pa.

In the Parsonage Department, a loan of twenty-eight hundred ($2800.00) dollars was granted the Rochester, Pa., congregation.

A loan of fifteen thousand ($15,-000.00) dollars was granted the Foreign Board, endorsed by the Egyptian Association for two duplex houses.

Indian Secretary received reports from Mr. Cooper and Miss Haft of Tama.

Junior Secretary reports thirteen new societies organized since January, 1913.

April 22, 1913.—An adjourned meeting was held in the Board room at ten o'clock. Mrs. Yourd read a portion of Scripture, and Mrs. Wilson and Mrs. Milliken led in prayer.

Treasurer reported receipts for month, $31,192.02.

Parsonage Secretary reported the Brinton Ave., Braddock loan had been paid in full.

Foreign Secretary reported estimates for the Sudan and Egypt.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

MRS. ANNIE R. HERRON,

Late President (Emeritus) of the Women's Board of Directors.
Died June 12, 1913, at Pittsburgh, Pennsylvania.

A Loving Tribute

To the Memory of Mrs. Annie R. Herron

BY THE BOARD OF DIRECTORS OF THE
WOMEN'S GENERAL MISSIONARY SOCIETY.

In the early morn of June 12, 1913, Mrs. Annie R. Herron heard the voice of her Lord whispering to her, "Come up higher," and as quietly as a child falls asleep, the spirit of this dear friend and co-worker passed from this life to spend eternity with Him. In her hour of great physical weakness, the Heavenly Messenger came to her as an angel of healing and an angel of peace, calling her from the shadows here to the glories of the hereafter.

The precious body was laid to rest on June 14, in the beautiful family lot in Allegheny Cemetery, with a covering of roses and lilies and immortelles placed there by loving hands.

Mrs. Herron's entire life was one of active service for her Lord; she never knew what it was to fail to do His bidding. In 1883, her name was enrolled as a charter member of the Women's General Missionary Society. In 1886, she was one of fifteen elected to form the Women's Board of Directors. In June, 1891, the Board chose her as its President, a position which she filled most acceptably for eighteen years. As a presiding officer, she had a quiet dignified bearing which at all times and under all circumstances, proved most effective in its influence. She was ever an example, in her willingness to serve, in her promptness to perform, in her zeal and faithfulness to execute, and in her quiet enthusiasm, which was irresistably contagious to all. She was always alert to the needs of the various departments of the Board, and was a wise counsellor in plans to meet those needs. She was never known for her many words spoken, either in private or public, but her deeds were eloquent in their speaking.

After Mrs. Herron's long years of continuous, consecrated service as President of the Board, the Lord knew that this tireless worker needed rest, and in 1909, His Spirit directed her to resign from the Board, and retire to the quiet life of her own home. In order to keep her in touch with the work and give her a richly deserved honor, she was in May, 1909, elected as Honorary President of the Women's General Missionary Society. To be laid aside from a very active life was hard for her, yet she never murmured, and her faith never wavered in her belief that "God doeth all things well," and that He would cause "all things to work together for her good."

The women's work of the United Presbyterian Church has sustained a great loss through the passing away of Mrs. Herron. While the members of the Women's Board realize that they have lost a wise counsellor, a faithful helper, a noble example and a steadfast friend, they are thankful that God so long permitted Mrs. Herron's beautiful life to enrich theirs, and lovingly they will cherish the sacred memory that she has bequeathed to them.

"God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven."